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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

CONGREGATIONAL UNION OF ENGLAND AND WALES,
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The Congregational Quarterly

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CORRESPONDENCE. A COMMUNITY CARICATURED

(*Made and Printed in Great Britain.*)

AFTER YOUR XMAS DINNER ! !

20, Memorial Hall,
Farringdon Street, E.C.4.

3rd December, 1925.

DEAR FRIENDS,

At Christmas time the thoughts of loved ones far away turn instinctively to the Homeland. Have you a loved one who at this season will be thinking of you ? There are thousands of English men and women who have gone out into the pioneer places of our Overseas Dominions, and even as you read this letter they are living in settlements or camps where they are absolutely neglected spiritually. They seem to be forgotten. It looks as if the Christian people of the Homeland do not care what happens to them when once they leave our shores.

In Rhodesia, for example, there are scores of camps where our boys live week after week and year after year and never hear a single word of the Gospel of our Lord Jesus Christ.

If your son were in such a camp would your heart be at rest ?

Besides, many of these neglected Britishers are living alongside heathen peoples whom foreign missionaries are trying to win for our Master. How can we hope to win them if they see our own kith and kin living with no thought whatever of God ? Can't you see the terrible influence of such neglected camps upon the natives ?

The Colonial Missionary Society now has a Christian representative at every port in the Empire. They meet every emigrant ship and give a hearty welcome to our young people at the moment they land. They also link them up with Christian people and try to find them work.

In addition to this our pioneer missionaries follow them into the lonely places.

But there are scores of camps and settlements we simply cannot touch because we have not the money. At the present moment we are being urged *" for Christ's sake "* to do something for our own people in many centres in Rhodesia.

X Here is a suggestion. After dinner on Christmas Day will you pass a plate round the table and take up a collection to help the boys and girls who are in the lonely places ? X

Will you ? Please !

It doesn't matter how little it is, for the need is so great that the smallest contributions will mean much.

We shall be glad if you will send your Christmas dinner collections to either of us at the above address.

With warmest Christmas Greetings,

We are,

Yours sincerely,

STANLEY J. TOMS,
Chairman and Treasurer.

A. G. SLEEP,
Secretary,
Colonial Missionary Society.

OUR CONTRIBUTORS.

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The Congregational Quarterly

EDITORIAL.

WITH this number THE CONGREGATIONAL QUARTERLY begins its fourth year—to the great surprise of the pessimists, who deemed it impossible for any journal with a Congregational name to survive the period of infancy. Its younger sister, *The Congregational Church Monthly*, is about to begin its third year of life with a circulation four times larger than was thought possible by some who know the denomination well.

The success of these periodicals, produced especially for Congregationalists, is, of course, only one symptom of a gratifying revival of the denominational spirit and consciousness in our Churches, which to-day are probably more of a family than they have been at any time within the last generation.

THE CONGREGATIONAL QUARTERLY now goes into every part of the world—to-day's mail, for example, brought letters of appreciation from a Chinaman in Singapore, a Congregational minister in the United States, an English lay preacher and a Scottish Presbyterian. We are grateful to our readers for their support and encouragement, and because of their generosity we are emboldened to solicit their aid.

All of them can, if they will, bring our journal to the notice of likely readers in all denominations. If they are ministers of Congregational Churches, will they please let alert and intelligent people in their congregations—especially those who are interested in Church work—see one of our numbers? Many deacons, lay preachers, Sunday School teachers and leaders, are as yet unaware of our existence, though one of our main desires is to serve them. Every Congregational undergraduate and every Congregational day-school teacher ought to have the opportunity of taking THE CONGREGATIONAL QUARTERLY.

If readers are members or officers of Congregational Churches—or members of County Union Executives—will they see that all ministers have a copy of our journal? There are still hundreds of ministers who, though longing to keep in touch with the developing thought of the times, cannot afford to buy many books: our "Current Literature" section is specially designed to help them, but often even 10s. a year is beyond their means. Cannot we secure that every minister whose income does not permit him to take THE CONGREGATIONAL QUARTERLY is enabled to see it?

1926

With the new volume we welcome to the Editorial Board two new members, Mr. Bernard L. Manning, M.A., Fellow and Bursar of Jesus College, Cambridge, and Professor E. J. Price, M.A., B.D., of the United College, Bradford. Mr. Manning, who is the son of a Congregational minister, has written a scholarly work on *The People's Faith in the Time of Wycliffe*, and a history of Emmanuel Church, Cambridge, as well as the striking article *Some Hymns and Hymn books*, just reprinted from the *Transactions of the Congregational Historical Society*. Mr. Manning has contributed to our pages, as has Professor Price, whose recent *Handbook of Congregationalism* is proving of great service to the Churches. We look forward with pleasure to the co-operation of these new members of our Board.

* * *

It seems a long time since the Autumnal Meetings of the Congregational Union. Our present memory is largely of the expression of the denomination's affection for Dr. Jones, who celebrated his second chairmanship in the Church to which he has ministered for so long with such conspicuous success. Another general impression carried away from the meetings was that organised Congregationalism is at last becoming conscious of—and making use of—its great resources in personnel. This refers not so much to the platform as to the employment in administrative work of a large number of laymen with special talents. Perhaps the most striking feature of the change that Dr. Berry has worked in Congregationalism during the last two years is in the discovery and use of specialists who have been glad to place their peculiar gifts at the service of the denomination. In a few years the Churches will be able to see what tremendous strides have been made —perhaps especially in the financial and publishing sides of the Union's work—largely as a result of this policy.

It is probably true to suggest that if every Church could move on similar lines there would be not only a great increase in efficiency, but also a revival of spiritual power. Almost every Church contains a number of men and women of education and business ability, who render to their Churches no service, and often have never been asked to do so. If ministers would frequently look round their congregations and discover unused talents, and set them to work, their Churches would become much more effective instruments of the Kingdom of God.

* * *

Delegates to Bournemouth were greatly impressed with the joint meetings of our two Missionary Societies. Most of them, too, were led to ask the question, "Why *two* Societies?" Both Societies are doing the work of Congregationalism in spreading the Kingdom of God abroad, and there seems no reason why they should be separate. Had the work in the Colonies and in the foreign field been united, there would not have been those long intervals in missionary oversight in

Jamaica and British Guiana to which speakers drew attention at Bournemouth. At the present moment there seems no obvious reason why appeals should be made to Congregationalism by two organisations, each with its own officers, and its own officials; and if when propaganda work for the two Societies begins to savour of rivalry and competition, the effect on the Churches and on the Societies will be deplorable. It ought to be possible to achieve the union of our two Missionary Societies without much difficulty or undue delay and—as our readers are well aware—we think that should be but a step toward the ultimate union of all the work of organised Congregationalism. For a long time we have been telling people that there should be no distinction between "Home" and "Foreign" in the outlook of the Christian Church. This has been our burden, especially in our missionary addresses. It is a sound and irrefutable argument. We have now to show that we have meant what we have been saying. The only way to do this is to bring all our organisations under the control of an Assembly directly representing the Churches, and thrill every Congregationalist with the conception of one great campaign for the Kingdom of God.

* * *

It sometimes appears to us that it would be a good thing if the denomination or the colleges would establish post-collegiate courses on the first principles of Congregationalism for ministers and for laymen; and no better text-book than Dale's could be found. Many people seem most anxious to advertise the fact that they know nothing at all about Congregationalism, or else that they do not believe in it. We are asked, for example, to believe that the Congregational minister differs in status from his people, when we know that all alike are kings and priests unto God. A distinctly un-Congregational notion of ordination, which suggests that ordination lifts a minister to a higher rank than his fellow Christians, is now not uncommon in our pulpits. Surely it is fundamental for us to emphasise continually that any access of dignity that comes in ordination is because of the work a man is separated to do and not for any other reason. We believe that the Church Catholic speaks through the individual Church, and if a man is thrilled by the feeling that the call to the ministry in his own soul has been ratified by the whole Church of God, no professional notion of his office can dignify or magnify his ministry.

The general practice of our Churches often suggests views of the Church and of the ministry which we do not hold. It is an excellent thing for ministers to remind themselves and their congregations of fundamental principles occasionally by asking a deacon to conduct the Communion service while they themselves sit with the other worshippers or assist in the distribution. We are sometimes inclined to let our distinctive witness go by default, or because of convenience or routine to suggest a view of things radically opposed to the truth.

The above paragraph was written before the arrival of the article from the Bishop of Gloucester, printed within. It stands as an indication of the gulf that must be bridged before even the measures toward union suggested by the Bishop are possible. It is because some of our ministers seem to be groping after a doctrine of Orders which seems to us as unreal as it evidently seems vital to many in the Church of England that this paragraph has been written.

* * *

One of the most encouraging signs of our times is the revival of interest in Richard Baxter. Dr. Powicke's admirable biography and his contributions to the *Bulletin of the John Rylands Library* and to our own pages (another article from his pen will appear shortly); Mrs. Tawney's *Chapters from a Christian Directory*; and the Rev. A. R. Ladell's study of Baxter have all appeared recently; and now we have the Rev. J. M. Lloyd Thomas's *The Autobiography of Richard Baxter* (Dent, 7s. 6d.), an abridgment of Matthew Sylvester's *Reliquiæ Baxterianæ*. Those who have ploughed through that massive but strangely-assorted work (it is "heavy going" for months) know what treasures are constantly turned up, and the scholar, as well as the general reader, has reason to be grateful to Mr. Lloyd Thomas for this abridgment, with its useful introduction and notes. We never turn to Baxter's writings without discovering how astonishingly modern he is in many ways. On almost all our present controversies he has something *apropos* to say, and those who enter into discussions about the ministry or about Church Union would be well advised frequently to walk up and down in the works of Richard Baxter.

* * *

Those who have read the Editorial Notes in this journal during the last three years will be aware how they have reflected the ethical divisions which mark the Church of Christ in our times. There have been many occasions when the Church of Christ has been split asunder by matters of doctrine and government, but it is doubtful whether there has ever been a period when on two definitely ethical questions the Church was so completely divided. We refer, of course, to the subjects of war and conception control, on both of which good men, who desire to do right, take diametrically opposite points of view. The Congregational Union Commission on "The Christian and War,"—the *Report* of which is discussed in the present issue by the Rev. G. A. Studdert-Kennedy with characteristic earnestness and vigour—revealed how, with the utmost desire to come to an agreement, Christian men yet found themselves utterly unable to do so. We commend the *Report* to the consideration of our readers.

* * *

People who are disturbed at discrepancies in Biblical narratives—at varying accounts in the Gospels of the same incident, for example—

might read with advantage the long chapter in Dr. W. E. Barton's *Life of Abraham Lincoln* on his famous Gettysburg speech. After an elaborate analysis of the speech and of the circumstances of its preparation and delivery, Dr. Barton writes :—

> " Having conversed and corresponded with many men who heard Lincoln at Gettysburg, all of them truthful, as I believe, and most of them far above ordinary intelligence, I am prepared to produce material to prove the following statements :
>
> Lincoln made no preparation for the address, but trusted to the inspiration of the occasion ; he made no preparation until he reached Gettysburg, and wrote the address the night before its delivery, or on the morning of its delivery ; he wrote it on the train ; he wrote it in full in Washington and took it with him ; he wrote it in full in Washington and inadvertently left it there ; he wrote it partly in Washington, partly on the train, partly the night before delivery, and revised it on the morning of the delivery. He delivered the address without notes ; he held his notes in his left hand but did not refer to them ; he held his notes in his left hand and read them in part and in part spoke without them ; he held the manuscript firmly in both hands, and did not read from it, or read from it in parts, or read from it word for word as it was therein written. The address was received without enthusiasm and left the audience cold and disappointed ; it was received in a reverent silence too deep for applause ; it was received with feeble and perfunctory applause at the end, but it was the man and not the address that was applauded ; it was received with applause in several places and followed by prolonged applause."

* * *

These words are written just as the Locarno Pact is being signed. We rejoice in the Pact as a definite step in the direction of peace, but we must not overlook the fact that it is only a step. It is right that we should rejoice and be glad at the entry of Germany into the League of Nations, and at the fact that some of the nations of the world have turned their faces towards the light, but let us not forget that this is merely a beginning. It will only be when the nations resort to drastic measures of disarmament that we can begin to hope that the menace of war is passing away. Christian people must, individually and corporately, exercise all possible influence so that when the League of Nations produces definite disarmament proposals their respective Governments may not summarily reject them.

* * *

We believe that many listeners to Dr. Selbie's address at Bournemouth gave the speaker credit for originality when he spoke of teaching that " would never save the soul of a titmouse." Surely this was a

variant of Canon Liddon's criticism of a famous sermon by Archbishop Magee—that it didn't contain enough theology to "save the soul of a *tom-tit*." Or is it a case of great minds thinking *nearly* alike ?

* * *

There has been such a spate of books this quarter—we believe a dam burst somewhere—that we have been obliged to add a sheet of sixteen pages, even though it means living beyond our income. We hope we shall be rewarded by a proportionate increase in our circulation !

* * *

Binding cases for the four numbers for 1925 are ready, and may be had from the Publication Department (2s. with index). The Index pages can be had separately, price 6d. A few bound copies of the volume may be obtained, price 12s. 6d.

JOHN MASSIE.

THE death of Dr. Massie on November 11th means a very considerable loss to the life and work of Congregationalism as a whole, as well as to the cause of civil and religious liberty. He was knocked down by a taxi in Whitehall, taken into Charing Cross Hospital, and later transferred to the home of a niece in Wimpole Street. At first he seemed likely to make a rapid recovery but pneumonia supervened and the end came quickly. Some of us had met him at the Bournemouth meetings when he was in his usual health and vigour.

He was born at Newton-le-Willows on December 3rd, 1842. His father, Robert Massie, was Congregational minister at Atherstone, and his uncle, another Dr. Massie, was a well-known leader in the early days of the Congregational Union. After graduating from St. John's College, Cambridge, in the second class of the Classical Tripos, he was engaged in tuition at Highgate for a short period and then became Classical Tutor at Spring Hill College, Birmingham, where he remained for seventeen years, until the transfer was made to Oxford, where he continued to teach at Mansfield College for another seventeen years. He was a great favourite of Dr. Dale's, who greatly influenced him, and in his earlier years was always to be found in Mrs. Dale's pew on Sundays. Many years afterwards, on the Sunday following Dr. Dale's death, when Dr. Fairbairn was suddenly summoned to occupy the Carrs Lane pulpit, Dr. Massie at very short notice took his place in Mansfield College Chapel and preached a very striking memorial sermon on his old friend and leader. After his marriage he settled down at Leamington, where he afterwards became a Councillor and Alderman, and there he remained until he moved to Oxford in 1886. Later he moved to Old Headington, near Oxford, where he lived in a fine old country house surrounded by an extensive and peculiarly lovely garden.

Dr. Massie's work in the New Testament chair at Mansfield was marked by all the painstaking scholarship and critical accuracy which were natural to one trained in Classics, and who, so far as the Greek Testament was concerned, followed the leadership of Lightfoot, Westcott and Hort. He left it to other teachers to deal more fully with the theological implications and the more complete interpretation of the New Testament. Although his method did not always commend itself to all, this is more than balanced by the hearty testimony of pupils scattered throughout the world as to the debt they owe him for his careful and conscientious training. Outside the class-room he was the friend and fellow-worker of all his men, and in a multitude of ways he retained their affection and esteem. In 1898, when Dr. Fairbairn was away in India, Dr. Massie administered the College as Acting Principal, and in 1901 he was sent out by the Mansfield Council

to represent the College on the occasion of the two hundred and fiftieth anniversary of the founding of Yale University. He then received his D.D.

Space would fail to record here all the innumerable services rendered by Massie in the political and social sphere. A keen Liberal, a convinced Liberationist, an ardent social reformer, a fervid educationist, he was a leader and foremost fighter in all such causes—and he derived his real inspiration and stimulus from first to last from a very living and simple faith in God and in Jesus Christ. He undoubtedly inherited his profound and impassioned loyalty to the cause of civil and religious liberty from his father and his uncle, but perhaps sufficient emphasis has not been laid on the great influence of a Scottish ancestry. Blessed with ample means, he was the most generous of men, and over a long course of years I, for one, can testify that he never failed in any appeal I ever made to him—and they were not infrequent —for any good cause. In later years his activities were incessant in the Liberal cause—local and national—in the Liberation Society, in the National Council of Education, in Caterham School, in Mansfield House Settlement, in the Arlidge Trust, in the Oxford County Council (wherein he was Chairman of the Education Committee), in the Headington Parish Council, in Mansfield College Council, and in very many other spheres. The large and representative gathering at the Memorial Service in Mansfield Chapel amply testified to this wonderful variety of service. As Dr. Selbie then said : " Because he had so deep a trust in God he was able so well to serve man, and because his mind was always serene and stayed upon the things of God he was able to present so loyal and firm a front to the affairs of this world."

NORMAN H. SMITH.

THE NEXT STEP IN THEOLOGY.

LEST the title should suggest a presumption or a promise that lies beyond the intention and capacity of the writer, it may be said at once that the purpose of this article is only to state a problem whose urgency presses heavily upon all thoughtful people. The oftener and clearer it is formulated, the likelier we are to win a solution of it.

There is a considerable consensus of opinion that religious thinking has for a long time been in transition, and that now it has come to an *impasse*. Old systems and formulæ have ceased to be convincing, and we seem to be only fumbling about for new ones. Still there may be more meaning even in our fumbling than is now apparent. For in the demand itself for a next step, in so far as it is a justifiable and truthful demand, there must be some promise or indication of the direction in which we should proceed. An analysis of the demand should afford some guidance to those who would supply it.

I

It is a demand that lies between the two opposite, but similar, poles of dogmatism and scepticism. There are still people who would deny that there can be a next step in theology, because they regard it as a rounded whole, complete and unchangeable, a faith once for all delivered.

But there must be a next step in theology, just because God is living and infinite, and man is living and in communion with the infinite. Theology is but the expression in more or less systematic thought and language of our experience of God, the translation of our consciousness of God, so far as that is possible, into clear intellectual conceptions, and its articulation in language. And that can only be done through the ideas and in the language of our present-day environment, for we have no other. At all times, theology is the articulation of men's experience of God in terms of contemporary culture. And when a phase of culture passes away and ceases to be an effective organ of the life of the spirit, the theology which found expression in it becomes, like it, a dead and forgotten language, which therefore can articulate no experience.

There is an intimate and indissoluble relation between experience and knowledge, and between theology and life. "If any man willeth to do His will, he shall know of the teaching." "No man hath beheld God at any time; if we love one another, God abideth in us." We usually dwell upon this relation from the side of experience only, urging that unless we have the experience our doctrine will be empty

and hypocritical. This is true and important; but no less so is the other side, that the experience, in order to live and realise itself, must find expression in thought, doctrine and language. An experience that finds no adequate expression is incomplete and will gradually die because it cannot attain to full reality. The talent that is buried is taken away. William James's paradoxical theory of the expression of the emotions, that the expression produces the emotion, that we laugh first and feel jolly in consequence, is an exaggerated statement of a psychological truth. Religious revivalists understand the principle and apply it up to a point. They urge people to give expression to their feelings, and the more men sing and shout, the higher rises the tide of emotion. But often the mistake is made of regarding the transient expression as sufficient. The rising tide of true religious emotion and intensified reverence for God is also a great longing for truth and a zeal for righteousness, which needs therefore to find more permanent expression in doctrine and service. The great and abiding revivals have all issued in new systems of doctrine, and in new types of life, individual and social. To live and realise itself then, religious emotion must go forth in deed and service. But it needs to know what kind of deed and what manner of service. They must be deed and service in accordance with the known will and character of God. We need therefore a theology, a conception of God, by which conduct may be guided to realise religious experience.

Moreover, the act and process of thinking which produce the conception of God and the system of theology are part of the religious experience, of the necessary obedience to the will of God which realises the religious emotion. Theology or thinking is not a work of supererogation added on to religion; it is a part of the religion. The old abstract, dualistic psychology misled us in this matter. Thought is not a mirror or reflection or representation of experience from outside, that makes no difference to the experience itself; it is not a photographer snapshotting a stream of experience which is unconscious of its operations. Rather is it of the very essence of experience, its bones and sinews, its nerves and heartstrings.

As there is no experience without thought, neither can there be any religion without some theology, and theology adequate to its living content. Everybody who is at all religious has some working idea of God and of His relation to the world. And a man's religion and his theology react upon one another. Therefore if his experience grows his theology must grow also. So the argument runs smoothly for progress in theology. It falls in with our natural tendency to assume that in this age of evolution, what with the critics and the scientists and all the other heretics, theology must advance to fuller truth, and all we need is to see that its advance does not unduly disturb our dogmatic slumbers and our vested interests. But the doctrine of evolution affords no ground for such easy optimism. And experience

shows that nowhere are the forces of reaction more powerful than in the field of religion. The bonds of dead formulæ are very strong and men are apt to love their chains more than they love God. Theology will only progress if we know how to take the next step and are driven to it by the urgency of a living experience of God that demands from us free commerce and running powers on all the main lines of our modern life.

II

But now whence should we start to take our next step? We are not all at the same stage of thinking. Indeed, one feature of our present situation is that there is no living body of doctrine to which any considerable number of people would subscribe. It is a hundred years since any organised Christian community attempted to formulate a creed, and although plenty of people are dissatisfied with their traditional symbols, and emphasise that they are *symbols* and not literal creeds, it is doubtful whether any Church would now dare to attempt to formulate a new creed.

Still it is possible to describe in a general way certain common characteristics of present-day theological thought, and to trace them to their sources in the great decisive moments in the development of Christian doctrine.

Theology at every one of its creative stages was the interpretation of Christian experience in terms of the culture, philosophical and otherwise, of the time at which it emerged. The first, and, so far, the most important of these stages, was the formulation of Greek theology in the fourth and fifth centuries, in terms of the Platonistic philosophy current at the time. The central theme of this system consisted of the two doctrines of the Trinity and Incarnation, setting forth the Godhead, both in His reality and in His manifestation, as "one essence in three persons," and the person of Jesus Christ as "two natures in one person." This was the whole systematic theology of the Church in this period. Other doctrines had been formulated under other influences, but they had not been harmonised with the central themes. Neither had these two doctrines themselves been thoroughly harmonised with one another.

We cannot now enquire how far these doctrines were justified by New Testament teaching or Christian experience. But it is obvious that their forms were derived from Greek philosophy; that, as doctrines, conceptions and expressions of experience, they were derived, as they must have been, from current culture. That does not mean, as the Ritschlians have held, that they therefore falsified Christianity. Rather they preserved it, and without them it could not have lived. But on the other hand, they are not permanent necessities of its life, nor adequate expressions of it for all time. They are for us a foreign and,

to a large extent, a dead language. The original meanings of such terms as " essence," " nature," " person," differ so widely from their meaning for us to-day that they are positively misleading, unless we are careful to trace their meaning back to the particular time when the doctrines were formulated. This requires calculation—like the country clock that showed three and struck eight to indicate half past five. It is important to bear in mind that the Fathers who formulated the doctrine of the Trinity did not mean that the Godhead was three different self-conscious individuals, and the Church was never able to decide what exactly it meant by the formula of " two natures in one person." And even when, by historical research, we have traced their original meaning, it turns out to have been so abstract that it must have been inadequate to express the experiences of their time. The formulæ all seem to amount to little more than a vague affirmation of a divine reality behind appearances. One essence, three persons, amounted to little more than saying that in some indefinable sense, God was both one and three realities.

But the most serious defect in the whole system, which perhaps lends an element of truth to the Ritschlian condemnation that it falsified Christianity, was its dualistic presupposition. The two realms of spirit and matter, and of God and the world, were set in such direct opposition, and even antagonism, to one another, that the attempt to establish an intelligible commerce between them only issued in a contradiction in terms. That is why ancient theology could not possibly solve the problem of the Incarnation. When men had said " two natures " they had opened an impassable gulf between man and God, and between humanity and divinity in Christ. For however much theologians tried to guard against it by intricate definitions, " two natures " would imply two disparate realities. And when man and God had been set on opposite sides of an impassable gulf, a real incarnation was impossible. It should be recognised, however, that Greek theology, under the impulse of Christian experience, was endeavouring to overcome the more radical dualisms of Greek philosophy, Oriental religions, and semi-Christian Gnosticism. But it shared too much in the fundamental presuppositions of these systems to be successful. This radical dualism was the most intractable heritage that modern thought received from the ancients, and the one which we find most difficult to eliminate.

The great Scholastics constructed systems of theology on a grander scale than anybody attempted before or after them. They sought to gather the whole thought and culture of their time, and all that they had inherited, into one harmonious system of theology. But with all its show of logical system and unity, the radical dualism of Greek theology survived at its heart and made it abstract and sterile. Anselm indeed had tried to bridge the gulf between God and man, both by his theistic proofs and by his doctrine of the Atonement, but with

inevitable failure, because he started with the pre-supposition of dualism, which had been built into the whole structure of catholic worship, ritual, order and doctrine.

The same is true of the next great systematic moment in the history of theology, which centres around the name of Calvin. By this time legal and political categories had been superimposed upon the metaphysical categories of the Greeks, and had brought a more concrete element into theology. But the Greek doctrines and their presuppositions were still at the bottom of the system. And, if God was more living, the gulf between Him and man was even greater. That is why the doctrine of the Atonement has played so large a part in the theology of the Reformed Churches. For the Greeks, God and man were two different essences, and their problem was how to transcend this metaphysical dualism by a doctrine of the Incarnation of God in human life. But for the Latins, and especially for the Reformers, a moral dualism was superimposed upon the metaphysical, before the latter had been solved. God and man were not only alien natures but hostile persons. Socinianism and Arminianism offered various palliatives of the enmity, but without attempting to probe the radical difficulty that the enemies belonged to different realms of reality, and therefore could never be brought to real unity, even if a formal peace could be patched up between them—at a distance. Deism tried to ignore the moral problem by emphasising the metaphysical dualism still more. The greater the distance between God and man, the happier would both be.

All this meant not only that an inadequate theology and philosophy cramped men's minds and prevented them from understanding rightly the relation between God and man, but that men's religious experiences were poor and weak, and unable to break through inadequate theologies and construct a system of thought fitting to express the full Christian experience. Again, the theology and the experience interacted with one another, and no man can say how far the one determined the other.

It is not suggested that there were no true Christians during all this period. Men undoubtedly had experience of reconciliation and peace with God through Jesus Christ, and understood it in simple ways that have not been recorded. But as indications of the limitations of the doctrines and experiences of Christian men we may think of the submergence of the doctrine of the Fatherhood of God from the second to the nineteenth centuries, and the large part played by the terrors of hell in thought and experience.

Yet God was not dead, but in many ways the sense of His nearness and of His love and grace was breaking in upon men, as in the lives of the mystics, in the revival of religion, in the growing liberty and expanding personality of man, in poetry and science, in art and philosophy. A new culture was growing up which would not have it that man and reality were separated into two different and opposite

realms by an impassable gulf. Religion found a new assurance of peace with God. Poetry saw every common bush aflame with God. Philosophy sought reality in man's experience and learnt that it could be found nowhere else. In Kant the starry heavens above and the moral law within inspired one emotion of reverence for God.

It was time for theology to take a new step, and to express the realities of religious experience in the new and obviously better language which culture had found. But it was a bigger step than had ever been demanded of it before. Culture had developed a very rich language, and one very different in many ways from the old. The change from Latin to the vernaculars was symbolic of much. And theology quailed before the task. The bulk of people would not be disturbed out of their dogmatic slumbers. And even those who realised the new conditions and the need for speaking the language of the new time for the ends of religion, felt that the cleavage between the old religion and the new culture was too great ever to be overcome.

Therefore the most notable contribution of the nineteenth century to theological problems was agnosticism, a *non possumus* when faced with the demand to express religion in terms of the current culture. Ritschl, Mansel, Newman, Spencer, Huxley—and the fundamentalists—all stand trembling on the brink of the next step, but all declare that it cannot be taken, because they are entangled in the net of metaphysical dualism, of an absolute opposition between nature and spirit, between God and the world.

III

If we have rightly argued that dualism is the enemy the direction of the next step is clearly indicated. Unless we surrender ourselves to final scepticism and despair of the religion of revelation, we must solve the dualism so far as to be able to comprehend all life and thought in one coherent whole. And, like others, we must do it in the terms of the culture of our time. It is our native language, in which alone we can hope to express our whole meaning: it is more complex than that of the ancients and speaks with more varied voices.

Theology must choose between the voices which will serve best to express its meaning. There are some signs at the present moment that it is not choosing quite wisely. Movements like the "theology of crisis," and even elements in Otto's doctrine of holiness, tend in varying degrees to over-emphasise the "otherness" of God, to deny revelation, and to set up two or more incompatible and incommunicable realms of experience and reality. That would be again the old barren course from dualism to scepticism which leads nowhere. The pressure of practical demands upon theology, the demand for definite guidance in times of crisis, tends to revive the impatience of dogmatism, which, because it cannot find at once the way into all truth, declares that there

is no way, and sets up a separate establishment from which the vulgar processes of science, philosophy and commonsense are excluded. But the Christian faith that " there is nothing hid that shall not be revealed," that the only-begotten Son " hath declared " the Father, is better expressed in the patient, painstaking methods of science and philosophy, which proceed on the pre-supposition that all experience and all thought are one, and in the confident hope that their unity is being gradually realised and demonstrated as reality and truth. For such is the dominant trend of recent philosophy, although there are exceptions, like Bergson, who seems to remain the victim of the residuary dualism which Kant failed to eliminate. And it is significant that the most notable contribution towards the next step in theology, at least in this country, has been the work of the philosophers, of Green, the Cairds, Bradley, Bosanquet, Henry Jones, Ward, Sorley, Pringle-Pattison, and Rashdall.

(1) With varying degrees of applicability to individual writers it may be said that, on the whole, unity is the dominant note of modern philosophy—unity of experience, reality and thought. The content of experience and the deliverances of the religious consciousness acquire the force of truth and the power of conviction when they have supreme value for ourselves, which gives them what may be called the sense of reality. By itself this is merely a subjective criterion, which, though it convinces us now, may not convince anybody else, nor even ourselves another time. In order to become truth, our convictions of value must be united in a coherent system with everything else that we feel and know to have value. Our religious convictions need the support of the universe. They must therefore be brought into unity and harmony with all that is real and convincing in the culture of our time. And with unity comes simplification. The rapid growth of our knowledge of the universe would make it unmanageable and incomprehensible, unless we found some one principle by which we could hold it together in organic unity. The only " simple gospel " possible to us henceforth will be one in which the whole meaning and quality of the world to which we belong is brought before us in some principle of unity which will at once guide our conduct and satisfy the mind's demand for harmony.

(2) That unity is God. Whether we identify God with the Absolute or not, we must conceive Him as the principle of unity and the supreme value. In other words, in order to interpret experience and reality as one, they must be interpreted in terms of the supreme value, and we call that value by the highest name we use, God. This is but to say what has been assumed in all the great idealist and spiritualistic systems, from Plato to Hegel, that God is the determinative principle in theology.

(3) But we must guard against thinking of God as a mere abstract principle of unity, for that way leads back to dualism and scepticism.

Our first unity indeed is that of experience, and our consciousness of God as the principle of unity and supreme value emerges out of our religious experience. Therefore we conceive Him in terms of that which is highest in our religious experience. But what clear content and meaning may we assign to that which we call highest in our religious experience? We know in a general way what we mean by the true, the beautiful, and the good as supreme values, and perhaps we should add to them the holy. And we conceive God as a person in whom all these values are realised in one life.

(4) The clearest core of meaning in the unity of values in God appears in His moral life and relations. The most fruitful moment in modern philosophy was Kant's practical identification of God with the moral ideal. It is not the whole truth, but it leads to more truth than any other path yet discovered. Nothing is more urgent now, nothing will prove more fruitful in theology, than the moralisation of the idea of God. The abstract materialistic and legalistic conceptions of God held in the past made Him less than man, and unworthy to hold the central and supreme place in the universe which we know. It is very slowly we come to believe in the absolute majesty of the good. Nietzsche's non-moral superman is only the traditional idea of God secularised. It has been held to be a reproach to a doctrine of the Incarnation that it affirms a moral unity of God and man in Christ, and critics cry, "only moral," as if that was a trifle or even a shameful thing. The moral may not be the whole essence of reality but it is its very core. Biblical writers knew nothing higher to say of God than that He was holy and that He was love. And Otto maintains that the numinous in the holy becomes luminous as it is moralised. And when God is conceived as primarily moral, we transcend the old metaphysical dualism which has barred the road to progress in theology. God and man are not of two disparate natures, but of one moral nature. What is most essential in each is the same in both.

For mercy, pity, peace and love
Is God our Father dear;
And mercy, pity, peace and love
Is man His child and care.

Moral act and moral nature cannot but be the same in essence in God and man. There is, therefore, a greater difference between a good and a bad man than there is between God and a good man.

(5) When we thus think of God and man as one in moral nature, and therefore in essence, there need be no insuperable contradiction involved in the problems which theology has sought to solve by the doctrines of the Trinity, Incarnation and Atonement.

Where moral nature fulfils itself in perfect love, beauty and holiness, in a historical person, there we worship, depend, and obey, and that

person we call " Lord and God." All this we find in Jesus Christ and only in Him. The moral life at its highest is the most perfect unity we can conceive, where a perfectly harmonious personality concentrates mind, heart and will upon one consistent purpose, into which all life's elements and activities are gathered to an increasing unity. Here is no room for two natures, and still less for two persons, but one God-man. He is altogether adorable, dependable, and worthy of all obedience, our God. It is nearer the centre of Christian revelation and experience to say " God is Christ " than to say " Christ is God." There is very little meaning in saying " Christ is God " until we know what God is, and it is in Christ that we discover the character of God and His proper activity. " God is in Christ reconciling the world to Himself." There are not two divine parties to the work of Atonement, one to inflict and the other to bear our penalty, but the one holy God bears our griefs and carries our sorrows.

(6) Any attempt to work out these suggestions into a system would raise many difficult questions, historical, metaphysical and moral. What is the relation of such manifestations of God as we have in history outside Christianity to that which Christ is? If God is Christ how may we conceive His relation to the whole universe, and especially to the physical universe? How is a person who appeared within a limited point of time, and whom we may conceive as embodying the highest moral values, related also to reality as a whole? Perhaps the most urgent question is how, along the line here suggested, may we avoid a pantheism, or a humanism, which would rob us altogether of the consciousness of God, and of our religious experience. Such would undoubtedly be the issue of a one-sided emphasis on mere unity. In an article of suggestions only, one can add but a word of caution upon this point. There is no doubt that the Antiochian theologians who emphasised three persons in the Godhead, and two natures (if not two persons) in Christ were also contending for an essential element of the truth. It was what we now try to express by the transcendence of God. " For My thoughts are not your thoughts, neither are your ways My ways." There is a difference too between God and man; and even in Christ, as we know Him in history and in the experience of the Church, God cannot have been wholly exhausted and realised. He transcends all time and place. But the key to the meaning of His transcendence may also be found in the moral nature which God and man share. Our popular thinking is too much coloured by the image of spatial transcendence, and in much philosophical thinking, transcendence is conceived as a dualism or an agnosticism, the idea either of " another " or of an " unknown and unknowable." In neither case do we get any true transcendence of God. The first meaning of real transcendence we again find in the moral ideal, the beyond which is within, a transcendence in immanence. It is the most real transcendence that we can experience, and also one whose awe and

fascination, whose meaning and content, press in upon us with ever-increasing force, the more we contemplate it with reverence and adoration. The essential unity is not therefore denied by real transcendence, but rather is transcendence itself—the supreme attraction which should gather all life into one. The most comprehensive watchword for reconstruction in theology, as indeed in all life, is still that of Athanasius, *Homoousios*, Unity.

T. Rees.

THE LAMBETH CONFERENCE AND CHRISTIAN RE-UNION.[1]

I HAVE been asked to write an article in THE CONGREGATIONAL QUARTERLY on the present position of the Re-union Movement, and I gratefully accede to the request. I think the time has arrived when a careful survey of the position we have attained will be of great value.

The present Re-union Movement has been created by two things: the first, the War; and the second, the last meeting of the Lambeth Conference. It is quite true that there were tendencies before then. The Committee of Faith and Order was at work, and people had already begun to be convinced of the evils of our present disunited state. The union of the Free Church of Scotland and the United Presbyterians had taken place; the union of the three Methodist Societies in England had been carried out; negotiations between the Established and the United Free Church of Scotland had begun; conferences had taken place in various places between representatives of the Church of England and Nonconformists. But, all the same, our attitude towards the whole question was changed very much by the War.

There was, first of all, the feeling that Christianity was weak because it was divided; because there was not any united action or expression of sentiment possible; because nations were separated not only by national temperament but by religion, and because, in some cases, religious bitterness intensified national aggressiveness.

Then there were the experiences of the War. Men were fighting on the same side and in the same cause and found themselves divided in religion. The body of Chaplains—Roman Catholics, Wesleyans, Presbyterians, the United Board, and the Church of England, were working together in harmony, even conducting common services; in an emergency attending the sick of other denominations. Impressed by the fact that they were face to face with the great issues of Life and Death, of Sin and Judgment, and feeling how insignificant and how harmful their divisions were in the face of these great realities, they found they could work together; many prejudices were broken down; misunderstandings were explained.

Nations and Churches have been brought together. In Oxford, immediately after the War, the situation was one of the greatest interest. We had a considerable body of Serbian students representing the Orthodox Church; we had a small body of Greeks which came

[1] *The Church of England and the Free Churches*, Proceedings of Joint Conferences held at Lambeth Palace, 1921-1925. Edited by G. K. A. Bell, Dean of Canterbury, and W. L. Robertson, Secretary of the Federal Council of the Evangelical Free Church of England. Oxford University Press, 1925. 2s. 6d.

under the influence of M. Venezuelos; we had Russians and Roumanians. There are in Oxford now representatives of four or five different Roman Catholic Orders, taking their part in the life of the place, and with a certain status in the University. There is Mansfield College under Dr. Selbie, who holds a very leading place amongst the religious influences in Oxford, not only for members of the Church of his own denomination, but also for members of the Church of England. There are many members of the Church of England who are helped by his sober and wise exposition of Christianity.

All these different elements were present and were in touch with one another. I remember a meeting at Mansfield College where a paper was read by a Roman Catholic Archbishop. I remember a discussion at the Pusey House on the Lambeth Conference which was introduced by an Anglican Bishop and on which speeches were made by a Congregationalist, a Quaker, a Jesuit, and others. There was one great occasion when a battle royal took place between a Greek representative of the Orthodox Church and a Slovene representative of the Roman Catholic Church.

It is, I think, something of a misfortune that owing to political influences, and still more to the disastrous effect of the exchange, the continued residence of students of the Oriental Church at Oxford came to an end. But at any rate, to anyone who tried to think about Christianity as a whole, the experiences of Oxford just at that particular time were of extraordinary interest and naturally stirred up hopes for the future.

It was in something of this sort of atmosphere that the "Appeal to all Christian People" appeared. It approaches the question from a different standpoint from any previous conference. It begins with a definite statement as to the Church of Christ:

> We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body.[1]

It calls all to a united fellowship:

> We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.[2]

It refers also to the ancient communions of the East and West and to

> the great non-episcopal Communions standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities,

[1] *Lib. cit.*, p. 1. [2] p. 1.

racial, historical and spiritual. We cherish the earnest hope that all these Communions, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organised in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.[1]

It suggests that there may be a unity with considerable diversity of worship and service :

> The vision which rises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all " who profess and call themselves Christians " . . . Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.[2]

It suggests that the unity of the Church should be expressed by three things : (1) The Holy Scriptures, and the Nicene Creed, (2) the Sacraments of Baptism and the Holy Communion, (3) ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the Commission of Christ and the authority of the whole body.

It then goes on to suggest that this united ministry should be the Episcopate, but in doing so, it repudiates any such idea as that of suggesting that there was no spiritual reality in the ministry of these Communions which do not possess the Episcopate. " On the contrary," it says, " we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace "[3] ; and it further adds : " God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others."[4]

Now this Appeal, these suggestions, represented quite definitely a new spirit in the proposals for re-union, for, first of all, they start with the assertion that we are all alike members of the one Church. That Church is imperfect, divided, but the different religious societies are all within the fold of Christ's Church. It does not say, as has so often been said in the past, " We are the Church. You must come back to us." It says, " We Christian bodies represent a Church which ought to be united and is disunited ; let us join together and strive for that unity which should be our goal."

Then secondly, it does not suggest that the united Church should have one uniform system of life and worship. It suggests that there should be within the unity different societies or groups of Christians with their own distinctive methods of worship and service.

And thirdly, while suggesting that there must be a united ministry and that the ministry should be based on the Episcopate, it recognises

[1] p. 2. [2] p. 3. [3] p. 4. [4] p. 5.

the spiritual reality of other ministries and condemns anything which would suggest that they are invalid.

Now it was felt—and rightly felt—that these new principles changed the whole aspect of the question. The Church of of England was not approaching other communities as if they were inferior bodies that must be persuaded to come back to the fold, but was prepared to meet them on terms of equality, and say : " Let us confer together as to how once more we can be united. There may be points in which you are right ; there may be points in which we are right. We must discuss these questions without prejudice in every direction, and we must ask what the united Church should be like."

The next stage was a request which came from the Federal Council of the Evangelical Free Churches, asking that an opportunity might be given for some explanation of the meaning and implication of the Lambeth Appeal, and as a result a conference was appointed containing representatives of the Church on England on one side, and the non-Episcopal Communions on the other, to discuss and elucidate a scheme put forward by the Lambeth Conference.

As a result a conference has been sitting for the last five years and has issued a number of reports which represent the amount of agreement that has so far been attained.

I

The first point which was discussed was the nature of the Church. I venture to recommend the resolutions in which the conclusions are embodied to the careful consideration of all thoughtful persons as an attempt to present the ideal of the Christian Church as it is given to us in the New Testament in relation to the actual condition of things in the world :

> The Church is the Body of Christ, and its constitutive principle is Christ himself, living in His members through His Spirit.
>
> As there is but one Christ, and one Life in Him, so there is and can be but one Church.
>
> This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church, as invisible and as visible, is by virtue of its one life in Christ, one.[1]

It then goes on to express the marks of a visible Church : faith in God as revealed in Christ, the two Sacraments, a common discipline and a common ministry. The entrance to the Church is to be by baptism, and the Church on earth sought to express a visible unity.

Then as to the existing conditions :

> The true relation of the Church and local Churches is that which is described in the New Testament, namely, that the Churches are the

[1] p. 34.

> local representatives of the one Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the Purpose of Christ, and every endeavour ought to be made to restore the true position as set forth in the New Testament.[1]

The Report closes by saying that these different bodies may represent, in different degrees of completion, the purpose and aim of Christ. The members are all members of the Church, they all represent the ideal, but some more adequately, some less. What we have to aim at is to try to restore one Church which will represent as completely as is possible the different aspects of Christianity presented at the present time by different branches of the divided Church.

The second point that was discussed was the Creed, and it was agreed to accept the Nicene Creed as a sufficient statement of the corporate Faith of the Church. This acceptance was accompanied by certain limitations. The use of the Creeds liturgically in the public worship of the Church should be regarded as an expression of corporate Faith and allegiance. The United Church should be prepared to recognise diversities in use in this as in other liturgical customs. Again, assent to the Creeds was not to imply acceptance of them as a complete expression of the Christian Faith.

The Report also emphasises the duty of the Church to keep its mind free and ready to receive from the Spirit in each day and generation ever renewed guidance in the apprehension and expression of the truth.

The third point on which agreement was attained was on the Ministry. It was agreed that Episcopacy should be accepted as the means whereby the authority of the whole body is given in the Christian Church. But the Council of Presbyters and the Congregation of the faithful have each their place.

> Similarly, in view of the place which the Council of Presbyters and the Congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.[2]

And further, it was to be clearly understood that the acceptance of Episcopal Ordination did not imply the acceptance of any particular theory of its original character, or the disowning of the past ministries of Word and Sacrament otherwise received.

The Conference has agreed that the United Church of the future should have its unity expressed in the acceptance of its Episcopal Ordination as the basis of its ministry and the acceptance of the Nicene Creed with the Scriptures as a sufficient expression of its faith.

[1] p. 35. [2] p. 37.

The report of this Conference was received by the Federal Council of the Evangelical Free Churches, and, in a guarded way, it was accepted.

As regards Episcopacy, it was stated that :

> We appreciate the association for the first time, in a document of the character of the Joint Report, of presbyteral and congregational order along with episcopal. We are of the opinion that the combination of all these elements is the only possible basis of polity for a re-united Church.[1]

A similar guarded assent was given to the statements with regard to the Church and the Creed.

We may regard this, then, as the conclusion attained by a body of able and representative theologians thinking out a basis on which the Christian Church may be united. The different religious bodies must approach one another on a basis of real equality. No theory that limits the membership of the Church to those in a particular organisation can be a fruitful basis for re-union. The United Church will be one based upon the belief in Christ as formulated in the Creed and accepted by the Christian Church throughout the ages, and the polity of the Church will be based upon what may be described as a historical Episcopacy which gives that due weight to the Council of the Presbyters and the Congregation that we find in the early centuries of Christianity.

The next question that we ask ourselves, then, is this: How far will these findings be accepted by the great body of people on either side? As regards the Church of England, it must be pointed out that those who took part in the negotiations were in no case representatives of the Evangelical Party. They would all be included under the title of "High Church," and one or two represent a standard of advanced Churchmanship. Therefore, the concessions, if they be called concessions, which have been put forward may be reasonably expected to have very wide acceptance in the Anglican community. I would go further and say that in my opinion they are much more in accordance with the principles of historic Christianity than the narrower interpretation which is sometimes popular. But it must be recognised that this acceptance is not at present universal, that there is a distinct body of the clergy who would be represented, I suppose, by the *Church Times*, which would adhere to the older, more rigid and narrow Anglican position which would seek to confine the Church to those who are members of a particular organisation, which would lay stress on the Creed as an infallible exposition of Catholic truth, and would emphasise not merely the positive but also the exclusive side of the doctrine of Apostolic Succession, that is to say, would deny the validity of any ministry which had not Episcopal Ordination. I do not believe that this body would ultimately be able in any way to control the authority of the Church, and, if certain precautions were preserved, they would

[1] p. 40.

acquiesce in any settlement arrived at. But they do exist and they have the strength which always belongs to a narrow and coherent position.

As to the other side, I am not, of course, entitled to speak to the same extent, but a good many indications suggest that a considerable body of Nonconformists have not attained the wider outlook of their leaders, and that there are those who would adhere definitely and tenaciously to their inherited position without being prepared to make any concessions. I think I saw a statement of a leading Presbyterian not long ago that "they were satisfied with Presbyterianism and did not mean to change it." That, I think, is quite natural, but it must be, I think, quite definitely stated that so far as one can judge no wide-reaching Christian re-union can come except on the basis of such an acceptance of historic Episcopacy as has been agreed to.

II

We now come to the point upon which so far agreement has not been attained, and that is the status of the existing Free Church ministers. Supposing that an agreement was to be reached to-morrow between the Church of England and some non-Episcopal Community on the basis of ultimate acceptance for all alike of Episcopal Ordination, what status would be given to those already ministers in the Community who had not received such Episcopal Ordination? This is really the crux of the whole question. Let us put the difficulty quite succinctly:

The rule of the Church of England is that no one shall be permitted to celebrate Holy Communion in the Church who has not received Episcopal Ordination, and it must be recognised that the rule would be tenaciously adhered to by a very considerable section of the Church of England. In fact, I do not think it would be possible to violate that rule without creating something like a schism in the English Church. Then on the other side, the minister of the non-Episcopal Community would say; "We will do nothing to disown our own ordination. We may be willing, for the sake of Church order and authority to recognise the value of Episcopacy as the basis of union in Church, but we are not prepared to accept the necessity in any way of Episcopal Ordination, and we would not be prepared to accept re-ordination in any form."

If I may be permitted to state my own views, I should say that both points of view are right. The Church of England would be right in adhering to its rule as to Church order, and the Nonconformist minister would be right in not being willing to accept any re-ordination. Re-ordination, except when it is caused by a definite repudiation of one's previous ministry, must always be entirely an unreal thing. How, then, are we to deal with this difficulty?

Let us ask first what is the attitude taken by the Conference, and in this case there is no agreement between the two sides such as has been attained so far.

In the first place, the Anglican members of the Conference stated their recognition of the spiritual value of non-Episcopal ministries.

> The Bishops, in the Lambeth Appeal, began by saying: "We acknowledge all those who believe in our Lord Jesus Christ and have been baptised into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ, which is His Body." And as to the ministries of those communions which do not possess the Episcopate, they say that they do not call in question for a moment the spiritual reality of these ministries, but, on the contrary, they thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace.
>
> It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church.[1]

They then went on further to say:

> "that this is consistent with such ministries being in varying degrees irregular or defective. There are different standards in the Free Churches and the existence of this difference with regard to the authority and functions of the ministry, inevitable in the present divided condition of the Church, only increases our longing for a time when in a United Church they may be removed. The Anglican Church is bound to secure the authorisation of its ministers for its own congregations, and no one could be authorised to exercise his ministry among them who had not been episcopally ordained, and to this is added:
>
> (1) We regard the rule quoted above (concerning Episcopal ordination) as much more than a mere rule of internal discipline. It embodies principles to which the Anglican Church has throughout its history adhered, and which contribute to the special position which it claims to hold in the Christian Church.
>
> (2) We cannot lose sight of the relations in which we stand to other Episicopal Churches in East and West; nor can we ignore the danger of creating pain and disturbance, or even the possibility of schism, within our own communion if the rule and principle contained in the Ordinal were to be set aside.[2]

And then, in a further memorandum, the following suggestions were made:

> Inasmuch as the main stress of the Lambeth Appeal is laid on securing due authority for the ministry, and inasmuch as the lack of this authority is, in our judgment, the main defect in the Free Church Ministries which we are considering, we ask—might not a solemn authorisation be conferred by the laying on of hands by a Bishop? It might be prefaced by explanatory words, by prayer, and the invocation of the Holy Spirit, and it might be expressed in some such form as this:
>
> "Take thou authority now committed unto thee by the imposition of our hands for the office and work of a Priest (or Presbyter): and be

[1] p. 46. [2] pp. 47, f.

thou a faithful dispenser of the Word of God, and of his Holy Sacraments: in the Name, &c."

We believe that such a proposal would commend itself to many of our Free Church brethren and we think it is worthy of the careful consideration of our own Church.

But we cannot deny that it is open to many serious objections. There would be some doubt as to the exact nature of the authority which was conferred, whether it was an authority of order or only of jurisdiction. There would be the disadvantage of a solemn formula being used in a wider sense by those who spoke it, and in a more restricted sense by those over whom it was spoken. Any ambiguity might give rise to hesitation and misgiving in the minds of many faithful members of the Anglican Church, and thereby hinder the cordial acceptance of the authority thus conferred. Its sufficiency might be questioned by other Episcopal Churches. We think that a second plan which we venture to suggest would be less open to such objections.

It is Ordination *sub conditione*—an act of Episcopal Ordination prefaced and governed by a condition expressed in some such words as "If thou are not already Ordained." These words would be followed by the form of Ordination and authorisation in the Ordinal of the Church of England. But the whole of the service therein set forth need not be used. There would simply be an act supplementing the existing ministries by the essentials of Ordination and this *sub conditione*. It seems to us that this plan would have the merit of dealing straight-forwardly with the actual facts of the situation. It would recognise, as a matter of fact, that there *is* a doubt on one side; it would not require or involve any acknowledgment of the validity of that doubt from the other side. It would be following a practice which has long been familiar in the Church with regard to the Sacrament of Baptism.[1]

To this proposal a note was appended by the Free Church members of the Conference, the important points of which are as follows:

> Noting, however, as we do, the preference given in the Memorandum to the proposal of "Ordination *sub conditione*," we feel that it would be less than candid if we did not say that, whatever may be the view taken of this by individuals among us, we are unable to hold out to our Anglican brethren any prospect of its being found adequate or acceptable by the Federal Council or by the Free Churches. We say this solely that our brethren may be under no misapprehension as to the situation.
>
> For our own part, we feel that the solution of this question might be sought along lines which (*a*) confer an "extended commission" mutually and not from one side only, and (*b*) is unambiguously an "extended commission" and not an ordination. This is also the view which has been maintained in negotiations over the Lambeth Appeal in Canada and India. We record this because, as we have said, every possible way of meeting the problem should be before the minds of all of us.[2]

The same criticism was also passed on these proposals by The Federal Council of the Evangelical Free Churches of England at their Annual Assembly on September 21-23, 1925. They said:

[1] p. 71. [2] p. 75.

> The Free Church representatives on the Joint Committee intimated that there is, in their view, little or no prospect of this being accepted by any non-episcopal Church. With this view the Council agrees; and it takes leave to say that it would deeply regret if the fortunes of the Lambeth Appeal, so far as non-episcopal Christendom is concerned, were finally bound up with a proposal so unconvincing and so unpromising as that of requiring the ordination to the ministry of Christ's Word and Sacraments in the Church of men explicitly acknowledged to be in that very ministry. The question of authorisation must be answered, by some other means than ordination. It is, therefore, to be noted with satisfaction that the Anglican memorandum does not exclude the alternative method of a "commission" which shall be (*a*) mutual and (*b*) unambiguously not an ordination. This is the line which is being followed wherever to-day union between Churches is being achieved. It should, however, be recognised that on this question the Anglican Church has peculiar difficulties to consider; and the issue is one which, therefore, is not to be pressed to an immediate decision.[1]

III

There can be no doubt that here we have reached the really serious difficulty in the negotiations, and I am going to venture to suggest another proposal which, I think, demands the earnest consideration of all those who are interested in Christian re-union.

I want to look at the question not merely as one between episcopal and non-episcopal Communions but between all Churches alike, and, in particular, between the Anglican Church and the Roman Catholic Church and Orthodox Churches. It is perhaps probable that the Orthodox Church will definitely accept Anglican Orders. Now, supposing that they were to do so, it would not mean either that Clergy of the Orthodox Church would celebrate in Anglican Churches according to the Anglican rite or that Clergy of the Church of England would celebrate in the Orthodox Church according to the Orthodox rite. They might be licensed to do so in special circumstances, but certainly normally nothing of the sort would be desired. So again it might be possible at some time that the Church of Rome might recognise Anglican Orders. At any rate no approach between the two Churches will be possible unless it does. But, as Monseignor Duchesne pointed out in a paper he wrote many years ago on the recognition of Anglican Orders, even if theologians were to say that such recognition was possible, it would not be wise to press results of that recognition too hard, as some consideration would have to be allowed to the prejudices of the faithful. In fact an Anglican Priest would not desire to celebrate according to the Latin rite, or a Roman Priest according to the Anglican rite. In both these cases it would be desirable that re-union should take place, if it did take place, on mutual recognition of Orders, but there should be no mixture of rite. Intercommunion would be established between the two Churches, but a Priest is ordained to

[1] p. 90.

celebrate according to a particular rite and not to celebrate in any other way, and the rule of no mixture of rites ought to be accepted.

Now I would venture to suggest that this principle should be made universal; that re-union between different Churches should take place on the following terms:

1. Mutual recognition of Orders.
2. No re-ordination
3. Inter-communion between the two Churches.
4. Ordination in the future on terms recognised as valid by both the uniting bodies.
5. No mixture of rite until there is a common ministry and a common rite.

These principles, if universally adopted, would enable re-union to take place without any disparagement by any Church of the ministry of the other. The real difficulty is that there is no definite and catholic standard of Orders: the principles of the Roman Church have varied at different times. What is important is that the ordination should be in a way which is accepted by all alike on uniting. There would be no disparagement of the Orders of either side, if such a proposal were adopted. It is the rule which prevails at present within the Roman Church in relation to the different rites in that Church. There is in this case no doubt at all that all alike are validly and correctly ordained, but it is the rule of the Roman Church that no one who is ordained to celebrate by the Latin rite shall celebrate according to the Greek, or Armenian, or the Maronite rite, unless he has received a special licence to do so; it is not that for which he was ordained, and it would be considered contrary to discipline and order for any Priest to change from rite to rite.

Now let us suppose there was to be a re-union between the Episcopal and the Presbyterian Church. We have been brought up to celebrate in different ways, according to a different rite, and we would neither of us wish to change our way—the Clergy of the Church of England would not feel at home or comfortable if they were celebrating according to the Presbyterian way; the Presbyterians would not be comfortable if they were celebrating according to the Anglican way.

Now it is quite true that if this method was adopted full and complete re-union would only come about gradually. I do not think that there would be any harm in that at all. The different Churches would become used to one another; their ministers would begin by preaching in one another's churches; they would meet together on Synods and Councils; they would be able to be associated in teaching and in training for Orders—certainly they would be associated much more closely than at present. The approximation would be gradual. Ultimately it might seem best, in some cases, that they should be definitely united so as to form one definite community: in other cases, and at any rate for a time, differences of worship and tradition

would keep them somewhat apart ; but in all cases there would be real inter-communion. Such a process as that, less heroic no doubt and less striking than a complete re-union consummated at once, would really be far wiser in every direction. I venture to suggest this for the careful consideration of all branches of the Christian Church.

IV

One further point on which I should like to speak was brought home to us more than once during the Conference—that the existence of the Malines conversations had thrown back the question of re-union with the Free Churches very considerably ; that it had created an atmosphere of suspicion ; that people thought they were going to be committed at once to re-union with the Church of Rome. There were really no serious grounds for fear of any such thing happening, but I think it ought to be quite definitely understood that many of us in the Church of England (certainly I myself) would consider that we were failing in our duty if we did not take up every opportunity for approach to any branch of the Christian Church. We could not contemplate a scheme for united Christendom which left out the possibility of union with the Church of Rome. It is indeed true that the possibility of such a re-union seems to many of us very remote, and that the difficulties which might arise are far greater in this case than in any other, but that would not prohibit us from making every effort that may be possible. Re-union can only come about if great changes take place in the Church of Rome, but there is no reason at all why discussions as to what might be a possible basis for re-union should not be held.

On one point I think our critics might be fully reassured. There is no fear of the Church of England being in the least likely to accept the authority or supremacy or infallibility of the Pope. If I may express my own opinion, there is no point on which I am more clear or more definite. No doubt, if the Christian Church were united, a primacy of honour and precedence would be granted to the Bishop of Rome—all Church history is in favour of such a distinction—but when it comes to any question of his authority over other Bishops, except in so far as that would be shared by other Archbishops or Patriarchs, that would not for a moment be recognised by us. It is not only that we consider that the dogmatic and historical grounds for the Petrine claims are entirely inadequate to support them, but that our knowledge of the history of the Christian Church has convinced us that it is the interference with religious liberty, which has been the inevitable result of these claims, that has been the most damaging of religious influences in Christendom for many centuries, and is probably so at the present time. It is not merely the dogmas which the Pope by his infallibility claims to be able to promulgate—it is quite true indeed that it is possible to explain away the decrees of the last Vatican Council very plausibly—

but it is that the position of the Pope gives authority and dominance to the Roman Curia, and the Roman Curia at the present time stands out as continuously destructive of religious liberty, as placing the Roman Church in an attitude of absurd opposition to the teaching of science, and to the most modest developments of modern thought. It stifles free discussion and free investigation, and that, more than anything else, is responsible for the alienation from Christianity of the great body of educated people throughout Europe.

If I were to express my own opinion on all other points on which we are separated from the Church of Rome I should be prepared to be by no means exacting. That is, I would gladly enter into communion with the Church of Rome, even if on many points our differences of opinion might seem considerable. I could do that because I am convinced that once freedom of thought and discussion prevailed, the greater part of what seems to me erroneous in their practice and teaching would quickly be modified or pass away. But it is this dominance of the Curia, this stifling of everything which approaches freedom of thought, which seems to me so disastrous to Christendom.

I do not feel that there is much more that I have to say in conclusion. My experience during these years of Conference, and my experience of the thought and tendency of the Christian world, convinces me that the different bodies are beginning to approach one another much more closely than ever before, and that if we continue our task, seeking re-union on a basis of sound learning, pursuing our investigations with Christian charity, and earnestly praying that our work may be prospered, I do not doubt that within a reasonable time very much greater unity will be restored to Christ's Church.

A. C. GLOUCESTR:

OUT OF THE DEEP

" Out of the deep, my child, out of the deep," wrote Alfred Tennyson in the deeply moving lines of his *De Profundis*, addressed to his infant son Hallam at his birth. No truer symbol of the mystery of our being could be found. Around and beneath each individual self, as it emerges into consciousness, lies a vast deep, forming the cosmic matrix out of which the individual comes,

> Where all that was to be, in all that was,
> Whirl'd for a million aeons thro' the vast
> Waste dawn of multitudinous-eddying light.

I

Science has given us swift glimpses into that abyss of elemental forces and potencies, storm-driven, instinct-vexed, upward-tending, dark, but prescient of coming light. Yet how little is Science able to trace the confluence of cosmic, subhuman and human forces which form the individual bud on the great tree Igdrasil whom we christen *John* or *Mary*.

Starting with the union of the parental cells, Biology is able to follow the developmental process by which the pre-natal organism gradually assumes the human form and functions; but little enough can it make of the inner secret of such potency. Only imperfectly can Science move backward along the line of the life-history of the individual child, except to discern in a vague and shadowy way some of the steps of a process that reaches down to the simplest forms of life, below these to its chemical constituents and thence, perhaps, to a whirling star-dust whose whence and why leave us lost in speculation.

We witness the miracle of a child emerging into individual existence, gradually acquiring intelligence, self-consciousness, self-direction, powers of communication, with only a vague sense of the meaning of it all. Nor does the closer study of the process stir us to much reflection. Science hurries on in its eager task of discovery with little pause for weighing the import of its results.

II

Standing face to face with this miracle of a spirit emerging from the deep of Nature, it is not strange that Tennyson, true to a conviction firmly embedded in human thought, finds himself unable to account for this " main miracle that thou art thou " without resorting also to another Deep than that of Nature,

> That great deep, before our world begins
> Whereon the Spirit of God moves as he will—
>
> . . .
>
> That true world within the world we see,
> Whereof our world is but the bounding shore.

To that world "which is not ours, wherein they said, 'Let us make man,'" he instinctively turns for the ultimate Source of the higher element of our nature,

> The shatter'd phantom of that infinite One
> Who made thee unconceivably thyself
> Out of His whole World-self and all in all.

Thus with the poet must we pass from that part of our nature which is linked to countless receding generations and gradations of physical life to that Other Lineage alone adequate to account for the spiritual powers which lie enwrapped, like the flower and fruit of some far-lying golden garden of Hesperides, within the infant mind. A similar apprehension of something in the childtranscending Nature moved Wordsworth to write :

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.

III

Since Tennyson wrote his *De Profundis* there has been a growing tendency to ignore the second of the worlds to which he traced the advent of his infant son—that of the Spirit—and to find in the cosmic world alone the sufficient source of these individual selves of ours, which seem so much a part of Nature. Much has occurred to further this tendency. The study of animal psychology has led to a much closer knowledge of the automatisms, tropisms, reactions, instincts and emotions which we share with our brothers of wood and field and air. The chasm between the animal and man has been perceptibly narrowing. The first man is certainly of the earth earthy, as Paul affirmed, and the doubt has grown if there be any second man haling from heaven.

This closer affiliation between ourselves and Nature, unwelcome as it may be at first thought, carries with it no cause for dismay and no real reflection upon human nature. On the contrary, it confirms our kinship with an order of life characterised by moral innocence together with much that is admirable and beautiful. Nature has more reason for being ashamed of us—some of us at any rate—than we of her. William Vaughan Moody has a penetrative poem in which he represents a man at once sensitive and sensible, who visits a menagerie and to his dismay finds the animals staring disdain at him as the finished product of evolution.

> But why should they, her botch-work, turn about
> And stare disdain at me, her finished job ?
> Why was the place one vast suspended shout
> Of laughter ? Why did all the daylight throb
> With soundless guffaw and dumb-stricken sob ?
>
> Helpless I stood among those awful cages ;
> The beasts were walking loose, and I was bagged !

I, I, last product of the toiling ages,
Goal of heroic feet that never lagged,—
A little man in trousers, slightly jagged.

Deliver me from such another jury!
The Judgment-day will be a picnic to't.
Their satire was more dreadful than their fury,
And worst of all was just a kind of brute
Disgust, and giving up, and sinking mute.

. . . .

Man they desired, but mind you, Perfect Man,
The radiant and the loving, yet to be!
I hardly wonder, when they came to scan
The upshot of their strenuosity,
They gazed with mixed emotions upon *me*.

Surveying our kinship with the animal order, in spite of much hectic protest over being "descended from the monkey", we are led to conclude that it involves no real dishonour to humanity. On the other hand it gives new and incalculable meaning and value to Nature. The moment the human is recognised as completing and crowning Nature, at that moment and by that discovery Nature is lifted into infinitely higher relationships and meanings. Whatever glory man has achieved reflects back upon his myriad kindred in the lower forms of Nature, while they assume a part in the ascent by which he has climbed over them. Whether unconsciously or semi-consciously, the flames of the fire of life burn upward toward man.

IV

Yet when the utmost possible has been made of the kinship of man with the animal there remains an irresolvable difference. The gap may be filled, but the altitudes cannot be levelled. The instincts which man shares with the animal have somehow suffered a brain change, into something new and strange. Careful observation and experiment have accustomed us to ascribe intelligence to the higher animals; and intelligence, in the sense of the power of association, memory, and perhaps a crude ratiocination, they certainly seem to possess. But intelligence, in the sense of reason, is another matter.

An amusing illustration of the tendency to find personality in the animal order appears in a recent volume entitled *Personality of Insects*, the announcement of which runs as follows: "It shows that they [insects] can do practically everything man does. They court, marry, rear children, keep slaves and servants, fish, hunt, farm, build houses, make clothes, practice the arts, sail through the air, produce lights, manufacture liquors and perfumes, and make use of radio transmission. They have doctors and nurses, miners and engineers, robbers, thieves and murderers. Some lift objects a hundred times their own weight; others live without food for thirty years." If this is personality we must confess ourselves equalled if not outdone.

V

There is something singularly regal and legislative over Nature in the power by which the human mind reduces the manifold of phenomena and sensation to sequence, order and unity. Socrates in Plato's *Meno* draws out of the mind of the slave boy, by a dialectic of question and answer, the universal truths of mathematics, although the boy has never been instructed in the subject, and then asks: "Must not his soul be well furnished with this discipline throughout all ages?"

How is it that this unique creature, man, with organs, senses, instincts, emotions, so like those of the animal, can not only kindle fires, invent tools, manufacture utensils, evolve languages, draw pictures, plant seeds, build dwellings and temples, domesticate animals, but also present sacrifices to his gods, evolve a system of mathematics, write literatures, compose symphonies, construct philosophies?

For countless generations sheep, horses, cattle have huddled together in the bitter winds of winter, with fuel all about them, yet never once have bethought them of kindling that Promethean achievement, a fire. Nor has any simian done it. This is not an argument against evolution, but for the greatness of the advance that was made when man emerged from Nature and became, by some singular acquisition or endowment, a rational being. Language, too—why is it that no animal can acquire what to man is so simple a thing? Pat, standing in absorbed admiration before the monkey's cage, at length whispers, "'Spake but the one word, an' sure an' I'll baptize ye!" But the word remains unspoken and neither Irish wit nor scientific wisdom can extract it. Communicative sounds are one thing, language is another. Art, science, philosophy, literature—all these lie so far above the range of animal intelligence that it is folly to try to pro-rate them with animal requirements, however remarkable. They are on another and vastly higher level.

We are accustomed, and rightly, to extol and magnify—and not without cause—the dog. Dogs often seem more truly human than humans. No wonder we like them. More than one philosopher has argued them immortal. But take the most intelligent dog you can find into a class-room of six-year-olds and observe his hopeless deficiencies. Tell him to be quiet. He will do his best, perhaps better than the class. But bid him repeat after you, with the children, *one, two, three, four*. The best he can do is to bark a protest. Repeat the lesson until he is grey and mangy; it will do no good. His tail may wag, but his tongue will not. The tail will perform the more agreeable act, perhaps, but it says less. Show a picture of a man to the child and say *man* and the next picture of a man, however different, he sees, he will cry *man!* Why? Because his mind is capable of forming that marvellous thing, a concept. All of this is familiar enough, but we have allowed ourselves to forget it in our anxiety to follow the psychologist

and get down on all fours in order to realise what we really are—or what he tells us we are—animals.

To return for a moment to the dog. The fact is, that instead of being, as we are wont to make of him, the brute creation's nearest rival of man, the dog is the supreme product of the shaping power of his master ; for from a wild inhuman creature of the pack man has taken him and made him over, impressed him with some of his own best and rarest traits—fidelity, obedience, affection—until he often shames his lord with the very virtues which he has imparted to him.

It is high time that we came back from our psychological expedition into the animal world, humbled and yet reassured of our birthright, recognizing the close kinship we have with our animal kin, but at the same time freshly and fully aware that, wherever and however produced, by whatever slow steps and final leap in " emergent evolution," man came to his own, there is in him a potential and constructive superiority, so real, so revolutionary, so extraordinary, that he can be understood not so much by what is below him, or about him, as by what transcends him. Out of the Deep he has come but—in spite of many falls—unto what heights ! And what greater heights lie beyond !

VI

What accounts for this inherently supernatural element in man ? What has wooed him out of and above Nature ? What has made him *mind, soul, spirit* ? It is difficult to think that Nature alone has done this. She has indeed urged him, pushed him, stung him, along an upward path, doing her best not to let him halt by the way and dig in, as so many other forms of life have done. Yet something above Nature must also have drawn him onward along the steep trail, some gleam of the ideal, something antecedent and transcendent whose appeal he could not put away.

We cannot do other than look with Tennyson to that Deep, or rather that Height, " in which they said, ' Let us make man,' " for that within us which transcends Nature. " The real part of a man is not his bodily organism, which is continually wasting away and being as constantly renewed, nor the physical energy at his command, which is derived entirely from the inanimate world, but is the personality resident in the body and in control of it."[1]

A dual constitution and a dual environment—this alone will account for the human being. A Cosmic Deep and a Deep of Spirit, involving a goal of physical progress and a Goal of Spiritual Attainment : out of this dual Deep man seems to have come, and no interpretation of his nature which ignores either of these Deeps will satisfy the facts of his constitution and his experience.

JOHN WRIGHT BUCKHAM.

[1] Frederick Soddy, *Science and Life*, 152 *f.*

SPIRITUAL FORCE.

Much modern discussion of ethics, politics, and kindred subjects is vitiated by the neglect or under-valuing of the spiritual factor. Even those whose studies are chiefly concerned with the mind seem strangely prone to turn a biased or even a blind eye to some elements in the situation. As Evelyn Underhill says, " Psychologists at present are much concerned to entreat us to ' face reality,' discarding idealism along with the other phantasies that haunt the race. Yet this facing of reality can hardly be complete if we do not face the facts of the spiritual life. Certainly we shall find it most difficult to interpret these facts ; they are confused, and more than one reading of them is possible. But still we cannot leave them out and claim to have ' faced reality.' "[1]

It is one particular problem, and one special group of spiritual facts relating to it that is to be discussed here. Those who urge that violence is wrong, whether between individuals or nations, or when used by Governments for the coercion of individuals, or by individuals in order to resist and alter Governments—those who so argue are commonly called impractical idealists. " Your ideas are beautiful—but absurd," we are told ; " they simply would not work ; human nature being what it is, violence is a necessity ; you must come down out of the clouds and face facts." Now I resolutely deny this impeachment and declare that the policy we advocate is based on eternal principles, inherent within which is a force—a spiritual power, of deeper reality and of mightier potentiality for the world's future than all the powers that be " with their boasted armaments, diplomacy, and common sense. And there are real facts to be faced in this connexion.

I

The first of the facts germane to our subject is that immunity from threatened violence has constantly been experienced by those who have trusted wholly in God. The classic expression of their faith is still (despite its abuse by Bishops standing on tanks and selling war-bonds) the familiar verse :

> Under the shadow of Thy throne
> Thy saints have dwelt secure,
> Sufficient is Thine arm alone
> And our defence is sure.

The unarmed have repeatedly been the unharmed. Their manner of thought and life is well stated in George Fox's famous declaration to Derby that he " lived in the virtue of that life and power that took away the occasion of all wars." Fox's *Journal* is full of incidents

[1] *The Life of the Spirit and the Life of To-day*, p. 18.

demonstrating that to live so is to be defended from many a foe and to pass safely through many a peril; every generation appears to give similar evidence.

It will be helpful to have one particular story before us from which to study this great fact. Of the many that, like eager rivals, cry out for citation, the famous incident known as "Fierce Feathers", which in many respects is typical of most of the stories of Divine protection, may be quoted. During a Quaker meeting in Pennsylvania, in the days when conflicts with the Indians were frequent, a party of fully-armed braves approached the meeting-house and presently looked within at the quiet worshippers. No notice was taken of them or any sign of fear shown by those inside. After a while the warriors put down their weapons and silently entered and sat down. Worship continued and the power of God was realised. After the meeting, the Indians were entertained hospitably, and when they departed their chief said something of this sort: "When Indian came to this place, Indian meant to tomakawk white man. But when Indian found white man with no gun, no fighting weapons, so still, so peaceable, worshipping Great Spirit, Great Spirit say in Indian's heart—No hurt them, no hurt them."[1]

This story suggests two important points for consideration. Notice first the *nature* of the experience. It was not simply a question of defence, but of defence by spiritual attack, so to speak. The Quakers were saved because their love convinced the hearts of the enemy and conquered their enmity. All military strategists declare that a wise offensive is the best defence, and it is not otherwise in the matters we are considering. The Quakers were not merely protected—their safety was in a sense an incidental feature of the events; they were used by the Spirit to influence and change their foes—a matter of much greater moment.

We are reminded of Paul's great counsel, "Take the sword of the Spirit, which is the word of God." The phrase, "the word of God," does not of course refer to the Bible. Not only was the Bible not all in existence then nor gathered into a unity, but the use of this expression elsewhere and the context on this occasion alike show that we are to think of a Divine message breathed into the heart of man. Not during one period of history alone, while this one Book was being compiled, was God in living touch with men; to many in all ages has the word of the Lord come with enlightening power and enriching grace. Paul knew the joy of being girded for the warfare of life through some encouraging whisper from the unseen; the story of his missionary travels is full of such experience, and he desired that his Ephesian friends should share in that splendid equipment. But a sword is for two purposes—defence and offence. Is not Paul suggesting by the use of this metaphor that to live in such communion and communication

[1] L. V. Hodgkin. *A Book of Quaker Saints*, Ch. XIX.

with God—listening, receiving, obeying—is to be both guarded in the hour of danger and armed for attack upon the forces of evil? I believe this is implied in his words, and that as a matter of fact it does happen that those who so respond to the pressure of the Divine upon their hearts are enabled not only to withstand many a fiery dart of the wicked, but also to carry the attack into the enemy's lines with victorious effect.

The second point is the *naturalness* of what happened. This has already been implied, but it must be dealt with specifically. There was no vision of angel warriors with flaming swords warding off the intruders; there was no supernatural visitation, whereby the arm of flesh miraculously lost its power to strike or hands were unwillingly deprived of their cunning. Defence came quite otherwise—by normal mental processes. Because the Quakers thought as they did, they acted in a certain manner, in faith and love; and because they acted so, their enemies' thoughts were directed into quite other channels than before, with the result that peace, not strife, followed. The inherent force of fine character captured the imagination of the warriors and overcame their spirit of enmity. The fearless bearing of the worshippers created the right mental condition within their foes for conscience to do its work. "Every man," it has been finely said, "carries within him an invisible and silent governor, the viceroy of God." Because the Quakers responded to the Divine appeal in their hearts and remained calmly in tune with God, loving their enemies, the Divine appeal within the hearts of the Indians was mightily reinforced; because the latter responded to that appeal and obeyed the impulse within them from the Unseen no murder took place. A twofold mental response to the pressure of God's Spirit worked the miracle.

I stress the naturalness of the whole proceeding because I believe there is often much misunderstanding about such incidents. Phraseology is employed which suggests that ghostly agencies of some weird kind are at work. George Fox says, "The Lord did restrain them," or "The Lord's power chained him," or "He had not power to touch me, for the Lord's power preserved me over them all." But the essence of all such experiences is—as it has just been outlined—in "soul-force," so to speak, the response of the soul to God, and the moral influence of this fact upon others. It would have been quite proper and sensible for these Quakers later on, as they recalled this experience, to sing gratefully the verse quoted above regarding the arm of God, but we cannot doubt that the laws of mind—less or more known—cover the facts and explain the incident, so far as explanation is possible.

By this qualification it is implied that after all has been said that can be said there is very little we really know or understand. If anyone were to say to me, "Then you rule out the miraculous from all such stories," I would reply, "No, for to me the warp and woof of life are

miracle." Rudolf Otto, the author of the much-talked of *The Idea of the Holy*, speaks of " the power of a spiritual cause to bring about a mechanical effect." and says we need go no farther for an example than the power of our will to move our body. He then adds significantly : " There assuredly is an absolutely insoluble riddle, and it is only the fact that we have grown so used to it that prevents it from seeming a ' miracle ' to us." There are not wanting psychologists and others who, when they have traced the working of certain mind-laws and given names to certain processes, imagine that they have got to the bottom of the whole matter and explained the mystery of things. They talk about the sub-conscious, and of " mere suggestion " or " mere telepathy." Someone has spoken of such folk being " singularly unfortunate in their choice of adjective." It is rather as if one looked upon mother-love in the nursery, and said wisely, " Hm, *mere* emotion."

So if it be asked, " But where in such an interpretation of things is God ? " the answer is " Everywhere." It *is* He who defends, it *is* His arm that saves. In the story related, it was by His illuminating grace that the Quakers had come to their high conception of the true way of life, and the refusal of carnal weapons ; it was through His strength ever given to those who wait upon Him that they held fast to this ideal at the moment of testing ; it was His wisdom which had ordered life so that such quiet confidence should deeply impress the fearsome visitors ; it was His spiritual pressure upon the latter that, in co-operation with their own willingness, brought the gracious climax. Yes, indeed, God was there. These experiences of immunity happen quite naturally, but are none the less mysterious and marvellous and filled with the presence of God.

A useful illustration may be drawn from the relation of teacher and pupil. When a child or youth responds to the efforts of an instructor, and allows his mind to be enlightened, his faculties developed, and his will strengthened, he becomes equipped to face the dangers and difficulties of life, and is safeguarded from many a pitfall—not in any magical way but naturally through the more abundant life to which he has been led. It would be foolish to say that the teacher had not helped him and kept him and saved him from perils. And God's defence of those who are willing to be brought into the larger life of the Spirit is of such sort. This does not exhaust the possibilities of His aid, but the analogy helps us to appreciate the natural mode of His personal influence upon us.

Before we pass from this first great fact to the next, there are three points that require mention :

(1) There are, of course, cases of spiritual defence which do not conform to the general type described here. Immunity from harm has sometimes come merely through the temporary over-awing of an opponent by a forceful character, in the same way that wild animals

have been held at bay by a bold gaze—restrained but not tamed. At other times it has come without any influence at all upon the attacker, guidance being given to the one in danger out of his perilous circumstances and away from his foes. Again, minds thus in tune with God sometimes not only receive guidance themselves but seem to make it more possible for others also to be led to their aid. There are but slightly understood powers of silent thought. But when everything possible has been said along these lines, it seems clear that these are the less usual modes of spiritual action; they seem to be second-bests, so to speak, when the normal method is for some reason not available.

(2) It needs to be stated explicitly that all the evidence in support of the great fact which we are studying does not lie in the past. That impression is sometimes given unintentionally, with the result that a half-formed doubt creeps into some minds whether a vivid imagination has not worked up rather ordinary incidents. But there are many examples to-day of just such happenings—missionary records abound in them. And there are instances from nearer home.

(3) The objection is often raised that, while these things may indeed be true in individual experience, they have no relation to international situations. We must therefore recall the facts regarding William Penn and the State of Pennsylvania which he founded. Penn received a grant of land from Charles II and proceeded to make there a "holy experiment" in government. "The nations want a precedent," he said, "and because I have been exercised about the nature and end of government among men, it is reasonable to expect that I should endeavour to establish a just and righteous one in this province, that others may take example by it." In pursuance of this high aim he not only did all he could to promote morality and religion in the colony, but he refused resolutely—in spite of scoffs from the King and others—to make any provision for defence by force of arms. His dealings with the Indians throughout were marked by justice and goodwill, and a "great and memorable treaty" was made in which both parties pledged friendship and good faith. Penn's immediate successors in government followed in the same path and relied in the same way on spiritual force, not on material. The success of the venture was remarkable. For over seventy years there was no bloodshed between the colonists and the Indians, and that at a period when wars raged continually on every side of them. Failure came at last when the spirit of injustice and of mistrust crept in, but the Indians were not the first to violate the agreement. In view of this great fact of history it is impossible to say there is no evidence that spiritual force can operate between nations; one's only regret is that the "mouldy errors of tradition"—to use Penn's phrase—have held persistent sway so long, and that his noble precedent has not been worthily followed.

II

We shall best approach the second great fact which concerns us by recalling that immunity by no means always results from such a spiritual attitude to opponents as has been outlined. The sword of the Spirit does not always prove adequate for defence. Care has been taken throughout to avoid the suggestion that it does; for example, it was said above that immunity had "constantly" been experienced, and that "many a foe" had been disarmed by this means. These statements suggest that the opposite result has often taken place, and this is implied, too, in the emphasis placed upon the naturalness of the whole experience; we have seen how a moral appeal is brought to bear by various channels upon the heart of the enemy and how his response to that appeal means peace in place of strife, and for the unarmed safety instead of danger and death. But his response is required in such a process, and if it is not given, then, of course, things take their course, and martyrdom results.

We may notice here that this thought of God working in a moral way along natural lines harmonises with the whole conception of Him given to us in Christ. Our faith is not that God loves—some, sometimes, intermittently, arbitrarily. Many theologies have suggested this, but it is not the real fundamentalism. The foundation of our belief in God through Christ is that God *is* love—that His essential and invariable thought towards us is love, that His love is as constant and inevitable in its action as is the force of gravitation. George Macdonald has said: "The Spirit of God lies all about the spirit of man like a mighty sea, ready to rush in at the smallest chink in the walls that shut Him out from His own." He presses in uninterruptedly upon all hearts, so far as they allow Him to, and this moral appeal to some is mightily re-inforced—as we have been seeing—by the faith of others, sometimes with startling results. But if man will not yield God's love cannot enforce response nor therefore ensure protection. He neither coerces unwilling wills, nor forcibly shelters others from the assault of such.

This leads us on to our second fact—that when men resolutely refuse such earnest solicitations by God's Spirit and choose rather to wreak their vile will upon their unarmed and trusting fellows, the endurance and forbearance of the latter become His mightier weapons for the conquest of their sin. The fearless faith of those backwoods Quakers and all such constitutes a spiritual attack upon the hearts of their foes; when that attack fails—as it often has failed—through wilfulness, the Spirit returns to the battle and renews the assault upon sin by means of the patient suffering of their victims. Notice the great phrase, "the noble *army* of martyrs." And, effective as has often been the influence of a bold unflinching trust in God to disarm and defend, more strong and urgent has been the appeal of the murdered martyred saints, and greater victories for peace and purity have been won

through their suffering than through their safety. No examples need be given, for that " the blood of the martyrs is the seed of the Church " all history proves. But this familiar fact is not something contradictory to or inconsistent with the fact of God's protection of His saints, something hardly to be mentioned in the same breath as the great declaration

Sufficient is Thine arm alone
And our defence is sure.

The two truths are part of one whole, expressions of one great principle, and we cannot understand the one truly without the other.

We have, I feel sure, to apply this line of thought resolutely to the story of the Gospel. There are a number of statements about Jesus, such as " He passing through the midst of them went His way," which suggest the sheltering care of God's love. The most remarkable case is, of course, that of the purging of the Temple, where the incidental nature of immunity as merely part of a spiritual offensive is clearly seen. In an ancient commentary on the Gospels we read that " a certain fiery and starry light shone from His eyes and the majesty of Godhead gleamed in His face;" this is a picturesque way of telling us that the power which He employed was not—as is so commonly argued—physical force. One man can only turn hundreds to flight by moral strength and spiritual vigour. It is difficult to understand how this point has so often been missed and the incident quoted as if it sanctioned the use of carnal weapons. I submit that all these deliverances took place in one of the ways described above—through the impact of a God-filled and loving personality upon hearts that were opposed to it, influencing them either partially by arousing awe or perfectly by winning them from their enmity. Their wills were not paralysed so that they could not act ; they might have broken through the spiritual defence and harmed him. Now we find evidence that this was so in two facts : first of all, in the middle period of His ministry, He evidently took elaborate precautions to keep hidden. " They passed through Galilee," we read, for example, " and He would not that any man should know it ; " and secondly, they did at last break down the protecting wall of spiritual influence, and, resisting the inner word of warning and love, they murdered Him. The fact that His death has from then till now been the greatest power of all unto salvation, because through it the revelation of God's long-suffering love was perfected, has unfortunately blinded many minds to the truth that it took place in the same general way as other murders and that, like other murders, it ought not to have happened. It has often been forgotten that the Cross was a crime before it was a creed. Dogmatic considerations have led to the assertion that Jesus was necessarily immune till the right moment came for His death ; all such notions play havoc alike with the historical facts and with the moral challenge of the story. The Jews resisted the Holy Spirit of God in Christ ; the

undying influence of His suffering such contradiction of sinners against Himself is the supreme instance of the spiritual force which we are now considering—the power of suffering nobly born to redeem those whom the spiritual forces of God-governed character have failed to restrain. This does not exhaust the significance of the Cross, but it is the foundation fact which must never be forgotten.

In this fact of martyrdom we have added witness to the reality of the spiritual life, in answer to those who dub it simply imagination, auto-suggestion, or the like. After all, men do not die for a whim, or suffer agonies for a fancy. It is thoroughly unconvincing to attach such labels to these experiences and suggest that they are explained thereby. I do not, of course, mean that we can accept all the beliefs of martyrs as proven because of their endurance ; they often thought and expressed themselves in ways that we now know to have lacked accuracy and actuality. The fact that opposing parties have often been equally able to suffer for their faith suffices to demonstrate that. But I do claim that underlying their doctrines has been real and vital touch with the Divine, at least in the main, and that in loyalty to this experience (however inadequately expressed) has been generated a spiritual power to suffer and endure. But if we feel this we must in simple consistency acknowledge also the real experience of those, referred to previously, who were not martyred but were equally prepared to be so if necessary—those in whose case immunity from harm came because their foes *did* respond to the spiritual appeal of their character and conduct.

On this point of the reality of the Divine life and power with which the martyrs were in touch, an impressive story is told of Joseph Parker. In the early days of his ministry at Banbury, he engaged on one occasion in public debate with Jacob Holyoake, the great secularist. The latter concluded his speech with the question : " What did your God do for Stephen when he was stoned to death ? " " The people felt the force of the question," we read, " for it gathers up into itself all our prejudice for bodily welfare. But they were electrified, thrilled with awe, when Parker made the simple rejoinder : ' This is what my God did for Stephen in the hour of his stoning—He enabled him to pray, *Lord, lay not this sin to their charge.*' " It is a great answer which convincingly reminds us of the Divine element in all such situations and helps us to understand the spiritual influence of such heroism. It is no wonder that such conduct wins converts from amongst its foes, nor that a young man, named Saul, at whose feet the stone-throwers laid their garments, presently became an enthusiastic missionary ; the word of God within his soul was mightily strengthened by the power of God in action and endurance before his eyes and became well-nigh irresistible.

It may be objected, as in the other matter just now, that these considerations have only to do with individuals and that in national affairs

such spiritual force has no place. I confess I have no example to adduce of a martyr nation winning the hearts of its opponents, but it is very arguable that, if unfortunately necessity ever arose, precisely the same process would take place as in humbler cases. The *locus classicus* of this faith is that of Dr. Alexander Mackennal:

> "I have sometimes had a vision of a people with a glorious history behind it—in the foremost ranks of the world—high-spirited beyond the reach of challenge—brave beyond dispute—its interests bound up with the prosperity of all nations—its commerce world-wide—ships in every port—such a nation announcing that its policy was of peace, disbanding its armies, letting itself lie open to the world, staking its very existence, if need be, on its usefulness to every nation, guarded by the love and reverence of mankind. Such a nation, you tell me, would not endure for half a century—all the ravens of the earth would gather to its spoils. I do not believe it. I believe that man would regard as fratricidal the Government that would proclaim war on such a land—that no weapon would be allowed to be formed against it. The moral affections of humanity, infinitely mightier than fleets and armies, would flow round it for its defence. But if it died for such a testimony, it would but repeat the story of the Cross, it would die to rise again. The spirit of such a nation could not perish, could not be holden of death. And from a national history like that would come the regeneration of political life, and Christendom would be complete."

III

We come now to a third allied fact. What has been said so far has had relation almost entirely to situations in which enmity and violence have been met by the force of spirit-filled character—in some cases being overcome thereby, in others working their will first and then yielding to the spiritual assault of heroic death. But it is surely in tune with these facts that we should bear in mind the spiritual force of prayerful God-controlled lives in other circumstances too, when confronted, not by howling mobs or fierce savagery, but by indifference, misunderstanding, greed, suspicion, vested interests, and the like. Those who keep their lines of communication with the Divine resources open become equipped for all such conflict and able to accomplish strange things, though of course, it is still true that constraint, not coercion, is the Spirit's way, and that therefore such effort may again be hampered by sin. This fact is closely connected with the others, for where spiritual enterprise is successfully undertaken the likelihood of enmity developing is decreased—by making an assault upon the enemy's citadel, so to speak, before his battle array is formed, the probability of his own onslaught developing is lessened. The faith that has proved adequate to face unflinchingly the ghastly agony of the arena and the sickening horrors of cannibalism

can be turned in other directions to assail evil of other kinds, and the more this is done the less able will sin be to launch attacks which spiritual force may need to confront. For instance, a more strenuous evangelism in the early days of colonisation in America might well have prevented such situations arising as that described in the story of " Fierce Feathers."

Now, obviously, the subjects that might be dealt with and the incidents that might be narrated under this heading are very numerous and varied. A few typical facts will serve to remind us both of the reality and of the tremendous possibilities of this prayer-offensive. As Paul says : " The weapons of our warfare are not carnal, but are nevertheless mighty through God to the pulling-down of strongholds."

Canon Knox Little tells how as a poor curate in London, he was once in dire need of £60 for the hospital work for which he was responsible. He prayed fervently about it and the same day in Regent Street a lady stepped from her carriage as he was passing and gave him an envelope saying, " You are Mr. Knox Little ; I daresay you will find some good use for this." The sum was the required one ; he had no knowledge then or subsequently of the lady. We are reminded of Miss Dougall's amusing story of the discovery at the psychological moment of a copper pot which was exactly the needed thing at the time. And again, the remarkable life-story of George Muller should surely be more considered by us than it is.

Next, observe that such occurrences are not purely individual experiences ; groups are similarly guided and enriched. In November, 1886, the famous Conference of the China Inland Mission took place, at which the great opportunities before the Society were realised and urged in intercession, and a hundred more missionaries during the coming year and £10,000 to meet their needs were definitely asked for. Before the end of the next year, over six hundred offers of service had been received, exactly one hundred new missionaries had been sent out to the work, and £11,000 been given to the funds. I remember, too, during the war a member of the staff of Muller's Homes telling me of the unprecedented gifts received in the spring of 1914, to the bewilderment of the recipients ; for the first time in the history of the work large sums had to be banked. When in the months following the outbreak of the war there was a great falling-off temporarily in donations, the workers realised that their prayer life had made it possible for God, Who " sees beyond the sky-line," to anticipate their emergency.

Further, such faith and spiritual activity can influence governments and touch political events. After all, those who rule are individuals and men of like natures to our own. If we are faithful God's spirit-pressure that we name conscience may be greatly re-inforced, with remarkable results. Josephine Butler tells us how prayer was the mainspring of her great crusade for the repeal of the Contagious Diseases Acts, and of how during the final debate in the Commons in which victory was

at last won, men and women prayed all day and all night in one of the rooms of the Westminster Hotel. Lady Parmoor has kindly supplied me with particulars of a similar triumph, when in 1906 her father, Mr. Ellis, was Under-Secretary for India, and an important measure was before Parliament relating to the suppression of opium. The Society of Friends was holding its Yearly Meeting at the time and united in prayer for the success of the measure ; opposition was expected, but it did not develop, and Mr. Ellis spoke of it afterwards as " like a miracle." John Morley was greatly impressed by the incident.

Finally, I would add an example of what can be when governors themselves are in this mind. Fénelon—of whom a Pope said that he " erred by loving God too much "—was sent by Louis XIV to try and conciliate a province which had been ravaged by persecution and was seething with discontent. He consented on one condition—that armed forces should be totally removed and all coercion cease. Within three months he had completely restored order, and gained the respect and esteem of all.

IV

All these facts go far to convince us that guidance and effective power are available for those who live in touch and in tune with the Infinite. These are not fairy tales, but historical incidents. To ignore such things or to imagine that they happen by chance is absurd ; one recalls Dr. Ballard's phrase *The Miracles of Unbelief*, and Mr. Chesterton's *The Superstitions of the Sceptic*. To say it is all just a matter of telepathy is as sensible as to speak slightingly of the wonders of wireless as " mere electricity." No explanation of the phenomena is complete, but quite evidently real spiritual force is at work with which we can co-operate and the importance of which for the world's welfare cannot be exaggerated.

In view of these facts and forces, are we not bound to feel more urgently than we do both the failures of the past and the possibilities of the future ? What if these truths had been much more accepted, and if life had been much more ruled by these spiritual energies ? What if such considerations are allowed their right place in days to come, and the Church at last arms itself with the sword of the Spirit and marches to the rescue of humanity ?

Ought we not to be increasingly dissatisfied with what may be called the " ordered-progress " ideas which still hold sway in the minds of many to-day—even of myriads of devout and earnest believers ? It has already been suggested that the criminal aspect of the Cross is often ignored and so a vital element of truth is missed. Various dogmas have united to bring this about, but perhaps chiefly that deeply-rooted fatalism which says, " Whatever is, is best." George Macdonald makes one of his characters remark, " I'm pretty sure the mass of our clergy have never got beyond Judaism," and one certainly wonders if

the mass of our Church-goers are really much in advance of Islam. State publicly that the victim of a rail or motor accident—killed by someone's carelessness—did not die according to the will of God, and observe the result. Many folks seem to repeat the petition, "Thy will be done" as though it were a statement of fact, "Thy will *is* done." Such crude thinking centres as a rule in the notion that the life of Jesus was fore-ordained in all details and that He merely carried out a fixed programme from beginning to end. This is, as I have urged, to minimise the fact of sin, and, apart from other considerations, a close study of the Gospels should have made it impossible. "He could there do no mighty work, and He marvelled because of their unbelief"; "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not"; "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, and ye would not." What can all this mean unless that Jesus was deeply disappointed at their sinful rejection of Him, and that He believed there was a something better which was hindered and held back from happening by their failure to respond? For those to whom He is the Word of God it means something more—that there actually was a great "might have been," in the possibility of which lay the world's richest opportunity, in the refusal of which lay the world's greatest apostasy.

We are missing the meaning of history if we read it as though there has been a normal gradual progress through the ages since Christ, and as if the world were moving happily up towards the Golden Age. This again is to put a sanction upon the sin that has frustrated the efforts of the Spirit to bring the Kingdom ere now, and that is still obstructing its coming upon earth. Recognising gratefully, proudly, wonderingly, the victories of grace and the triumphs of spiritual force in martyrdoms, missionary enterprise, social crusades, and a thousand other ways, we should not be blind to the other side of the picture. "What might have been" is writ large upon many pages of Church history, and continually one feels as one reads that it is a sad tale of partial successes, lost opportunities, unfulfilled promises; constantly one sees in imagination vistas of unaccomplished possibilities opening out before one's gaze. William Penn undertook the "holy experiment" in Pennsylvania because he felt the nations needed a precedent if they were ever to adopt such a manner of life. Would that they had followed the example so successfully given. They might have done so—but they would not.

Such considerations should help to arouse or to foster feelings of dissatisfaction with things as they are, and with many of the proposals to change them. But that is all to the good; there is an unrest that has rightly been called "an angel sent from God." Things as they are are not things as they ought to be nor things as they may be if the sword of the Spirit is boldly taken and bravely used. There is little

oom here for spiritual fabianism; the Kingdom of God is to be aken by force, Jesus said. What may not happen, and happen quickly f groups of people infused with these thoughts and filled with the spirit f the Quaker backwoodsmen, of the noble army of martyrs, of Josephine Butler, gather and pray and plan, and then launch their spiritual attack n the strongholds of enmity, vice, greed, indifference, and "every igh thing that exalteth itself against the knowledge of God"?

RODERIC DUNKERLEY.

MISSION HYMN.

THE Lord of Hosts has summoned
His soldiers to the fight,
His banner shows a crimson cross
Upon a field of white.
The angel hosts are with us
And Jesus leads the van:
For God is always fighting
For the victory of man.

The fight is long and bitter,
But conquest travels far,
From Greenland's icy mountains
To the suns of Zanzibar.
The angel hosts, etc.

He gives no truce or quarter,
Till foe on suppliant knee
Delivers soul and body
To the Captain of the free.
The angel hosts etc.

What tho' the combat thickens
And friends around us fall,
We're not afraid of dying
Since the Captain died for all.
For angel hosts, etc.

Then raise the standard higher
In God's own azure sky,
And when men see us dying
They shall see how Christians die.
For angel hosts, etc.

Amen.

HAROLD H. PAGETT.

THE WORDSWORTH THAT MATTERS.[1]

It has long been the fashion among Wordsworth's critics to say, or to assume, that outside the ten years, 1798 to 1808, the poet wrote nothing with which the student of literature needs seriously to concern himself. Whether Matthew Arnold was the first to pronounce this judgment I do not know, but it was he who, in the famous essay prefixed to his selection from the poet's works, first gave it something like papal authority. "Wordsworth," he says, "composed verses during a space of some sixty years; and it is no exaggeration to say that within one single decade of those years, between 1798 and 1808, almost all his really first-rate work was produced. A mass of inferior work remains, work done before and after this golden prime, imbedding the first-rate work and clogging it, obstructing our approach to it, chilling, not unfrequently, the high-wrought mood with which we leave it." Lord Morley went even further. While Arnold had been content to claim "almost" all Wordsworth's first-rate work for the one great decade, Morley allows but one exception, the Ode *Composed upon an Evening of Extraordinary Splendour and Beauty* (1818). Wordsworth lived, he says, "for more than thirty years after this fine composition. But he added nothing more of value to the work that he had already done."[2] Mr. Arthur H. D. Acland repeats and endorses Arnold's judgment in his delightful little selection—*The Patriotic Poetry of William Wordsworth*—and Mr. Cobden-Sanderson acted upon it in naming the first edition of his Wordsworth *Anthology* "A Decade of Years." Sir Arthur Quiller-Couch would extend "Wordsworth's grand period of harvest" to 1814; after that, he says, "the mass of his writings exhibits him as a spent man,"[3] while Mr. F. W. H. Myers finds the dividing-line between the poet's strength and his weakness four years later still. "For some twenty years at most (1798-1818)," he says, "Wordsworth possessed the gift of melody. During these years he wrote works which profoundly influenced mankind. The gift then left him; he continued as wise and as earnest as ever, but his poems had no longer any potency, nor his existence much public importance."[4] The contrast which is in the minds of all these writers is put most effectively, perhaps by "J.K.S." who, with the clever daring of youth, parodies one of the best known of Wordsworth's own sonnets:

> Two voices are there: one is of the deep;
>
> . . . . . .
>
> And one is of an old half-witted sheep
> Which bleats articulate monotony,
>
> . . . . . .
>
> And, Wordsworth, both are thine.[5]

[1] For the dates assigned to Wordsworth's poems in this paper I have followed throughout the authority of Mr. T. Hutchinson in his Oxford edition.

[2] *Studies in Literature*, p. 28.

[3] *Studies in Literature* (Second Series), p. 34.

[4] *Wordsworth*, "English Men of Letters," p. 109.

[5] *Lapsus Calami*, p. 83.

All these critics, then, are agreed that we must distinguish, and distinguish sharply, between the earlier and the later Wordsworth; they differ only as to the precise date at which the distinction becomes necessary. And now comes Mr. H. W. Garrod, the latest and one of the best equipped of our Wordsworth scholars, who seems bent on outdoing all his predecessors in his confident, and even vehement, insistence upon Arnold's dictum.[1] He not only reiterates it, he stamps it in with both feet. This is how he begins: "Nearly everything by which Wordsworth is supreme was written in a single decade of his life, in the period between 1797 and 1807. Outside these limits he wrote, of course, much that was interesting; but almost nothing that could bring him into the very first rank of poets, almost nothing that was of a piece with the splendid achievement of the *decas mirabilis*." But evidently Mr. Garrod attaches small importance to his own mild qualification, for on the very next page he assures us that the *Lyrical Ballads* (in the edition of 1800), the *Poems in Two Volumes* of 1807, and the *Prelude* (which, though published posthumously, belongs to the same period), form together "an oasis of power and splendour amid endless arid tracts of middling performance"—a phenomenon, he adds, to which he knows no real parallel in literary history. "The Wordsworth who matters," he tells us again, "begins in 1798 and dies about 1807." In that latter year there lay before him more than forty years of philosophic and poetic poverty—"a long period illuminated now and again by flashes of the old vision, but in the main lamentably dull and drab, the most dismal anti-climax of which the history of literature holds record." And yet once more, that there may be no mistake about it, changing his metaphor but sticking to his text, he writes: "From 1807 on, Wordsworth sinks deeper and deeper into ordinariness—like a man relapsing into some sensual indulgence; he drugs himself with the humdrum of political and religious orthodoxy; and only now and then, in some mysteriously appointed casual re-awakening, does he shake off the influence—else ever intensifying—of the deadly opiate." This is a pretty formidable indictment, and it may well make the out-and-out Wordsworthian wince; what is to be said about it?

I

I am myself—I may as well confess it at once—a Wordsworthian, convinced and obstinate. Matthew Arnold said that he could read with pleasure and edification everything of Wordsworth—everything except *Vaudracour and Julia*. I do not know that I want to make that or any other exception. I am interested in everything the poet wrote himself, and in everything of any real moment that has been written about him. The Wordsworth shelves are the best stocked shelves in my library. Now we Wordsworthians are apt to grow "fond

[1] *Wordsworth: Lectures and Essays.*

and not too wise " in our reverence for our master, and the big reading world, though it has long since ceased to make fun of him, even when it does not read him, does sometimes make fun of us. Arnold did it, as we all remember, in one of the gayest of his mocking moods. After quoting some of the least inspired of Wordsworth's lines, he says, " One can hear them being quoted at a Social-Science Congress ; one can call up the whole scene. A great room in one of our dismal provincial towns ; dusty air and jaded afternoon light ; benches full of men with bald heads and women in spectacles ; an orator lifting up his face from a manuscript written within and without to declaim these lines of Wordsworth ; and in the soul of any poor child of nature who may have wandered in thither, an utterable sense of lamentation, and mourning, and woe ! " Nevertheless, it is possible, I hope, to be a good Wordsworthian without wholly losing one's sense of proportion and values. Wordsworth had his faults, and if some one points them out to us we need not insist that he shall do so only on his knees. And, of course, in what has been quoted above from Mr. Garrod and the rest, there is a large measure of truth. The period, 1798-1808, is, beyond all question, Worsdworth's golden prime, the supreme period of his art. Very much that he produced during the forty following years is not only inferior to his best work, but so inferior to it that, as Arnold says, it seems wonderful how the same poet should have produced both. And if Mr. Garrod had contented himself with affirming and illustrating this, we could have had no quarrel with him. But when he insists that " the Wordsworth who matters " died in 1807, that after that date we have nothing but " endless arid tracts of middling performance," " the most dismal anti-climax of which the history of literature holds record," it is something more than blind devotion that bids us refuse to follow him.

Let us suppose for a moment that Mr. Garrod's reading of the facts is the true one—what then ? It means that Wordsworth's literary life remains, cleft in twain as if with a hatchet, and we are presented with a problem to which as Mr. Garrod himself admits, there is no real parallel in literary history. It may, indeed, be suggested that a parallel is to be found in the career of Wordsworth's great contemporary, Coleridge. And, undoubtedly, the student of English literature must often have been perplexed by the strange and early arrest laid on Coleridge's activity. As Stopford Brooke once said, all that he did excellently should be bound in pure gold, but twenty pages would hold it all. What is the meaning of it ? Why was *Christabel* never finished ? Why did the poet who wrote the *Ancient Mariner* at twenty-five write so little else that is proof against the tooth of time ? Yet there is no real parallel, since in Coleridge's case the explanation lies ready to our hand, whether we find it in opium, or domestic unhappiness, or constitutional indolence, or in the intense and furious preoccupation with metaphysics with which he returned from Germany

in 1799. Mr. Garrod is not blind to the difficulty to which his interpretation leads him, and he does what he can to meet it. The explanation of Wordsworth's " extraordinary decline in poetic power " after 1807 he finds, in part, in the estrangement of Coleridge ; in part, in the " early decay of a faculty abnormally developed and abnormally employed " ; and, finally, he falls back upon that " unpredictability " which is the characteristic of genius. Those who believe in genius, he says, " who believe that there really and truly is an order of inspired men, having qualities actually different in kind from those of other men, have small reason to be either surprised or affronted as they mark in poets the odd comings and goings of their greatness and dulness." It is impossible to discuss these proffered explanations here ; the reader must judge for himself how far they are adequate. And, in any case, the appeal, in the last resort, must be to the facts. If the facts are as Mr. Garrod says they are, nothing remains but to reconcile ourselves to them as best we can, comforting ourselves as we may be able with his words. But has Mr. Garrod read the facts aright ? Did " the Wordsworth who matters " die in 1807 ? Must the reader of his poems quit in that year " an oasis of power and splendour," never to return to it, doomed thereafter to wander through " endless arid tracts of middling performance " ? I do not believe it, and I will try to show reason for my disbelief ; that is indeed the one purpose for which this little paper has been written.

II

Once more let me say, I am not quarrelling with those who point the contrast between Wordsworth's great decade and the far less fruitful years that follow. The contrast is there, and no intelligent reader can shut his eyes to it ; the Wordsworth who matters most is the Wordsworth of 1798-1808. But when it is suggested that the later Wordsworth is merely a garrulous old dotard, " bleating articulate monotony," the only answer that is necessary is an appeal to the facts of the poet's life ; and that we must now make.

Let us take first the witness of the Wordsworth anthologies. And here it is interesting to discover with what promptness some of the critics, when they become compilers, turn their backs upon their own judgment. In Mr. Acland's little collection, for example, nearly one third of the pieces—eleven out of thirty-six, to be exact—are later than 1808. In Mr. Cobden-Sanderson's larger book the proportion is only slightly less—twenty-seven out of ninety-six. I cannot give the figures for the whole of Arnold's edition, but I have gone carefully over the sixty sonnets which he includes, and I find that no less than half of them lie outside the ten years within which he tells us " almost all Wordsworth's really first-rate work was produced."[1] Lord Morley,

[1] To these may be added *Wordsworth* in " Nelson's Poets " (edited by Sir Henry Newbolt) which, out of a total of 164 pieces, contains about forty-five which are of later date than 1808.

too, either forgets or repents. His opinion quoted above is from his essay on Wordsworth written in 1888; but in his *Recollections*, under August, 1891, I find this entry: "Read *Excursion*. Stick to my wager about finding one fine line in every two pages. The last half of Book IV is among the finest things in great poetry. It is real religion. Some saint who knows how to write might do worse than try his hand at putting the doctrine of it in a prose reverie." *The Excursion* was, of course, on the poet's anvil for many years. According to his own account, part of the first and fourth books were composed during or before 1798; "the rest," he says, "was written in the vale of Grasmere, chiefly during our residence at Allan Bank," to which the Wordsworths removed in 1808. In Mr. Hutchinson's careful chronological table of the poet's life the only entries relating to *The Excursion* are these:

1802—Much of Bks. I and II written.

1809—Continued and completed during this and the four following years.

1814—Published.

Obviously, therefore, the greater part of this poem, whatever our estimate of it—and we have seen Morley's—is the work of the Wordsworth, who, according to Mr. Garrod, doesn't matter.

The case against Mr. Garrod may be put in another way. Suppose we set ourselves to construct, on the lines of Arnold's volume, a Wordsworth anthology out of the materials available after 1808. What will such a collection include? The first two sections—ballads and narrative poems—must, I am afraid, be left blank; but among the lyrical poems we shall have two out of the three Yarrow poems, the second *To a Skylark* ("Ethereal Minstrel"), *To May*, "This Lawn, a carpet all alive," *Characteristics of a Child three years old*, and *The Primrose of the Rock*. Of "Poems akin to the Antique, and Odes," five out of Arnold's nine—*Laodamia*, *Dion*, *The Pillar of Trajan*, *September, 1819*, and the *Ode to Lycoris*—will find a place, and to these we may add the *Ode Composed upon an Evening of extraordinary Splendour and Beauty*. Sonnets will contribute the most numerous section, consisting of about half those singled out by Arnold, and including such great pieces as *Mutability*, *King's College Chapel*, "Here pause: the poet claims at least this praise," "Why art thou silent?", "Surprised by joy—impatient as the Wind," *To R. B. Haydon*, *On the Departure of Sir Walter Scott from Abbotsford*, "Scorn not the Sonnet," and, perhaps, *After-Thought*.[1] Finally, among "Reflective and Elegiac Poems," there will be, omitting many that are included by Arnold, "If Thou indeed," *To a Child*, *The Wishing-Gate*, *To Mary Wordsworth*, and especially the *Extempore Effusion upon the Death of James Hogg*, one magnificent stanza of which—

[1] This is the last of the *Duddon* sonnets which Mr. Hutchinson assigns to the years 1806-1820.

Like clouds that rake the mountain-summits,
Or waves that own no curbing hand,
How fast has brother followed brother
From sunshine to the sunless land !—

noved Professor A. C. Bradley to say that " Wordsworth is indisputably he most sublime of our poets since Milton."[1] This stanza was written, be it noted, when Wordsworth was sixty-five.

Now, admittedly, the author of such a volume would not be the Wordsworth who has his place among the immortals, next only in our iterature to Shakespeare and Milton ; neither is he, I submit, the Wordsworth of Mr. Garrod's imagination, with his " humdrum political nd religious orthodoxy," his " endless arid tracts of middling erformance," and his forty odd years of philosophic and poetic poverty, naking " the most dismal anti-climax " in literary history.

III

It must not be supposed, from what has been said in the opening aragraph of this paper, that Mr. Garrod and those who think with him re in possession of the whole field. That is not so. Sir Arthur Quiller Couch's suggested extension of Wordsworth's " grand period " c 1814, and still more Mr. Myers's to 1818, go far to meet the objections hat have been raised. But Professor Oliver Elton,[2] I believe, comes earer to the truth of the matter than any of them. Wordsworth's enius, he admits, after 1808 " dies down," but, he says, " it dies ard. The prosaic blight spreads more and more, but can easily be xaggerated." The series of sonnets on the *River Duddon*, thirty-four number, and written at intervals between 1806 and 1820, " is full of nder and lovely things." " There are descents upon him, and isitations and unloosings of the tongue, when all seems hopeless " ; o that " an admirable anthology could be made from the new verse hat he published after the date of Waterloo." " To the last " rofessor Elton concludes, " it is never safe to neglect Wordsworth ; " is power is apt to reappear ; and at seventy-four he describes the ountain daisy, with

The beauty of its star-shaped shadow, thrown
On the smooth surface of this naked stone."

To the last it is never safe to neglect Wordsworth : that is the right ord. The Wordsworth who matters was not dead until the grave losed over him in 1850.

GEORGE JACKSON.

[1] *Oxford Lectures on Poetry*, p. 126. It is perhaps worth noticing, as a further xception to Arnold's ten years' limit, that the noble fragment *Margaret*, afterwards erged in Book I of *The Excursion*, was written before the beginning of the famous ecade.

[2] In his *Survey of English Literature*, 1780-1830.

SOME RECOLLECTIONS OF AN OCTOGENARIAN MISSIONARY.

THE Editor of this QUARTERLY has done me the honour of asking that I would write some reminiscences of a rather long life, spent for more than fifty-one years in missionary service. And though I do not describe myself, like my good friend, the Rev. William Robinson,[1] as a "vagrant missionary," since a great portion of that life has been spent in one place, the capital of Madagascar, perhaps some few of my experiences may be worth recording in the following pages.

I was brought up amongst ministerial surroundings and traditions, since both my grandfathers, a great-uncle, my father, and two of his brothers, were all Congregational ministers; and in later years, my father-in-law, my eldest son, a son-in-law, a brother-in-law, not to mention several nephews, were or are also of the noble brotherhood of Nonconformist preachers. I have felt it an honour to be one of four generations of ministerial Sibrees, a real "Apostolic succession," as I sometimes tell my Anglican friends.

My paternal grandfather, the Rev. John Sibree, was for twenty-eight years minister of Rooke Lane Meeting at Frome in Somerset, and was a most earnest and honoured preacher. Wherever he preached, either at old Surrey Chapel in London, or at the Tabernacle in Bristol, or at Argyle Chapel, Bath, or at any other town, those chapels were always filled to hear him; and there are many notices of people who were converted through his sermons.

He was one of three West of England preachers who for several years used to supply, each for five or six weeks, at Surrey Chapel, the other two being William Jay, of Bath, and Richard Elliott, of Devizes. Rowland Hill, the well-known and popular minister at "Surrey," used, during three or four months in the autumn of every year, to travel about in his carriage in the counties of Somerset and Gloucester, doing evangelistic work, and especially visiting several "Tabernacles" he had built at Rodborough, Wootton-under-Edge, and other places, and he generally came and preached at Rooke Lane Meeting. My father, who also supplied at Surrey Chapel, both before and during Newman Hall's pastorate, had many stories of Rowland Hill and his quaint sayings, one or two of which may be new to my readers. On one occasion, when Mr. Hill was preaching, some disturbance occurred in the gallery of the Chapel; so he stopped, and said, "I'm afraid the devil's up among you there!" "No, sir," a man shouted out, "It's a woman a-faintin', sir!" "O," said the preacher, "I beg the woman's pardon—and the devil's too." On a certain Sunday Mr. Hill had several

[1] See *Congregational Quarterly*, III, 177.

letters which he was asked to read in the pulpit ; among them was one which ran thus : " Prayer is asked for the Rev. Rowland Hill, that he may no longer break the Sabbath by using his horses on Sunday." So Mr. Hill said, " If the writer of this will come into my vestry at the close of the service, I'll put a saddle on him, and ride *him !* "

My grandfather often used to travel to and from London on horseback with saddlebags, in the old style, taking the journey in easy stages and being three or four days on the road. He generally preached out of doors in the evenings at his halting-places. Among his auditors on one such occasion at Blandford in Dorset, was a young man who heard him and was converted. That young man became eventually the popular preacher and writer, John Angell James, of Carrs Lane, Birmingham.

As a missionary of the London Missionary Society I am proud to recall that my grandfather was one of those who took part in the service at the Countess of Huntingdon's Chapel, Spafields, London, on the 22nd of September, 1795, when the L.M.S. was founded. After the liturgical prayers were concluded, two country ministers had been asked to offer prayer and to give out a hymn. One of these two was my grandfather, who prayed and gave out the hymn, " O'er the gloomy hills of darkness," etc. The Rev. Dr. Haweis, rector of Aldwinkle, Northants, then preached from *John* 3^{16}. There was great excitement and enthusiasm at that service ; many of those present were affected to weeping audibly at the prospect of opening up the heathen world to the Gospel message.

My grandparents at Frome had a family of thirteen children, and of their eight sons, three became ministers, and their names were John, Peter and James. During the meetings of, I believe, the Congregational Union, in some Midland town, my father and his two brothers went about after the morning session to see something of the town and its buildings. Seeing a new church, they went in, and after admiring the architecture, the stained glass, etc., one of them said, " Let's go into the chancel." But the verger came up and said, " No, no ! you can't go in there ! " So Uncle John, who dearly loved a joke, said, " But don't you know who we are ? we're Peter, James and John ! " " Ah," replied the verger, " that may be ; but I be Abraham, and I can't go in there, and you're not going in either ! "

My maternal grandfather was David Watson Aston, who was for forty years minister of the New Meeting at Buckingham. He was a tall, handsome old gentleman, as I recollect him in my boyish days ; and I remember how, robed in cassock and gown and bands, he used to walk on Sunday mornings from the parsonage some little distance to the old-fashioned square brick chapel. In silk stockings and bright buckled shoes he looked more like a Church dignitary—a dean or an archdeacon—than a poor dissenting parson. He did a great work in the county of Bucks, commencing services in many of the villages

around the county town, which were mostly in a practically heathen state—notwithstanding a parish church in every place—and arousing the people to a sense of spiritual and eternal things. There was, however, a happy exception to the general lack of evangelical preaching, for in the village of Gawcott the Rev. Thomas Scott—well known for his *Commentary of the Bible*, a favourite book both with Nonconformists and evangelical Church people—was rector. He was an earnest and faithful preacher, and with him my grandfather was on terms of warm friendship. In her childhood, my mother was often a playfellow of a little boy, one of Mr. Scott's sons, who afterwards became the eminent ecclesiastical architect, Sir George Gilbert Scott.

My grandmother Aston's maiden name was Goode; one of her cousins was afterwards well known as Dean of Ripon. Dr. Goode was one of a small number of evangelical clergymen, such as Dean Close, Henry Venn, Hugh Stowell, of Manchester, and some others, who stoutly opposed sacerdotal pretensions. Dr. Goode wrote a book strongly condemning the doctrine of Baptismal Regeneration, a work which was widely read and esteemed.

My uncle, John Sibree, was minister for many years at Coventry, where during his ministry the old Vicar Lane Chapel was greatly enlarged. He also did valuable service in the county of Warwick, and was the means of erecting chapels and starting congregations in numerous villages. He gave an interesting account of his share in this work in a volume entitled *History of Independency in Warwickshire* (1855). The religious state of some of those villages may be imagined from what sometimes occurred in my uncle's experience, when endeavouring to preach out of doors. At Guy's Cliff he and a small band of helpers, my father among them, were pelted with mud and driven out of the village, by a number of " lewd fellows of the baser sort." But the ringleader in this attack was a curate from the vicarage, who thus interpreted his ordination vows to drive away pernicious and strange doctrine from his parish.

During my uncle's ministry at Coventry the vicar of St. Michael's Church, Dr. Hook, preached a series of sermons claiming very high authority for the Anglican Church, one of his texts being the words, " Hear the Church." On hearing about this text, Dr. Whately observed " Ah, Hook will next be preaching from ' Hang the Law and the prophets.' " Uncle John felt bound to reply to Dr. Hook's assumptions and claims, and preached a number of sermons, afterwards (in 1831) published in a volume, *Ecclesiastical Lectures: a Series of Discourses on Nonconformity.*

After resigning his Coventry charge, my uncle made a tour through Egypt, Sinai and Palestine, a journey which he described in several letters to his brothers. I have recently had an opportunity of re-reading these letters, which are very graphic and interesting, with many humorous touches. Uncle John was fond of a joke, yet I hardly

think he quite appreciated an unpleasant practical joke he was the subject of one Sunday at Coventry. He and the family had all gone to chapel, and in their absence a burglar got into the house and carried off many useful, if not very valuable, articles. He, however, left a piece of paper, on which were written the words, "*Watch*, as well as pray!"

During my uncle's residence in Coventry, he and his son and daughter became closely acquainted with Miss Mary Ann Evans, afterwards well known as George Eliot. Her religious opinions much influenced both of my cousins; although, happily, their friend's views did not lead them to abandon Christian worship or sympathies. My cousin Mary (afterwards Mrs. John Cash) published a book called *Credentials of Conscience*, in which her own religious views were explained. Her brother, besides writing a small book of graceful poetry, translated Hegel's *Philosophy of History* for one of Bohn's series. He was an excellent German scholar, and assisted George Eliot in translating Strauss's *Leben Jesu* into English. During her young days, my mother was a teacher for some time in the girls' school at Coventry taught by the Misses Franklin; and as this was at the time when George Eliot was a pupil with those ladies, she must often have taught the famous novelist. As regards George Eliot, while in the appearance and manner of Rufus Lyon, the pastor in *Felix Holt*, she sketched the Rev. Francis Franklin, she certainly gave a description of my uncle's study in what she describes as the study of Rufus Lyon. With the Brays, the Hennells, some of the Cash family, and a few others, George Eliot and my cousins formed a little coterie of refined and intellectual people in Coventry.

My uncle, Peter Sibree, was minister first at Weathersfield in Essex, and there he married a Miss Burder. This lady was for some time engaged to Patrick Brontë, afterwards the father of the three Haworth sisters. She apparently wished to marry him, but was prevented by her uncles, who locked her up in her bedroom to prevent her getting away. But eventually she appeared to have formed a truer estimate of her lover's character, and refused his advances, which he repeatedly pressed upon her, and married my uncle. A few years ago several of his letters, urging her to re-consider her decision, were published in one or more London newspapers.

My father, James Sibree, the youngest of the apostolic-like trio, was apprenticed to a ribbon manufacturer in Coventry; but being converted under his brother John's ministry he became a student at Highbury College, London, where he had as his tutors three learned doctors—Dr. Halley, Dr. Henderson and Dr. Henry Foster Burder. During those years the Rev. Edward Irving was causing considerable excitement in religious circles in London, not only by his rather extraordinary preaching, but by what claimed to be a revival of the apostolic and early Church "gift of tongues." The services—some of them, at least—were held at a curiously early hour, before light on a

wintry morning; and at one of them my father heard what was supposed to be that miraculous gift. But the sounds he heard were unearthly shriekings—perfectly unintelligible utterances and certainly quite unedifying—and there was no one to obey the apostolic precept, that there must be an interpreter.

In 1831 my father declined an invitation to a co-pastorate in an old-established church at Deptford; and wishing not to "build on other men's foundations," or to find "things ready to hand," he accepted the charge of a newly-formed little church at Hull. He there set himself to collect between two and three thousand pounds for the erection of a new meeting-house, which was known as "Salem Chapel," on the outskirts of the town; indeed it was built in a field adjoining a newly-made street. Here my father preached for full fifty years; and when I looked sometimes into the closets where his four to five thousand sermons were arranged, all in the proper order of the books of the Bible, I marvelled how he managed—as I think he did—to keep up so much freshness and brightness of style during all those years. Yet I remember his saying to me one day, after that long pastorate, that there were still a number of texts from which he should like to preach; quoting the lines, "'Tis a broad land of wealth unknown, where springs of life arise," etc.

Living in a sea-port town, my father took a deep interest in sailors and in ships. At one time we had between forty and fifty of our Salem congregation who were connected with the sea, as captains, mates, engineers, stewards, etc. And every year, in the spring-time, just before many vessels sailed from the port, he used to preach special sermons to sailors and their families; so that, as he said to me, he had, before he retired, taken almost every text in the Bible referring to ships and the sea. We usually had a crowded chapel on those Sunday night services, with appropriate hymns and very hearty singing. Very frequently, also, in earlier times, he used to preach on emigrant vessels, with hundreds of people going out to Canada or other colonies, their relatives being on board to see them off on their voyage. Our special treat as children was to go with our father to the "Floating Chapel." This was an old man-of-war frigate, the *Valiant*, given by the Admiralty, and moored in one of the Hull docks. In this ship, the middle deck had been mostly cut away, except a part of each side, which formed a gallery; while on the lower deck, the main portion of the congregation was seated. The captain's cabin was the vestry; and my brothers and sisters and I loved to go sometimes to the "ship-chapel," and see the sailors and their wives and children, and look at the large model, in the vestry, of a three-decker man-of-war, fully rigged, and made out of beef-bones, by a French prisoner during the great Napoleonic wars.

It was a joyful day for our parents on the first Sunday in the year 1856, when two of my sisters and myself were received into Church

fellowship ; my father preaching on that morning with great delight from the words : " This day we perceive that the Lord is among us ! " And since I was baptized, became a professed Christian, and was ordained there, Salem Chapel, it may well be supposed, has very sacred memories for me.

I must also notice the fact that besides my father's Salem ministry he also exercised for forty years a " grave-side ministry," since he was chaplain for that long period to the Hull Cemetery. And I believe that the good he did in that capacity was equal to that done in the pulpit. There were often, besides family gatherings round the grave, funerals attended by numbers of people, probably not regular worshippers in church or chapel, such as members of the police force, Foresters, Odd Fellows and other similar societies ; and to them were always addressed earnest words about salvation and the eternal world. During the terrible visitation of the cholera to Hull, in the year 1849, my father buried many hundreds of people. On one Sunday, I remember, he buried forty-two people, besides taking his chapel services.

In my juvenile days I went to take a business appointment in Manchester, and was fortunate enough to find a very happy spiritual home at Cavendish Street Chapel, of which Dr. Halley was then the minister. This building was one of the earliest Congregational places of worship built in the Gothic style, with a tower and spire, and there was a large and influential congregation. We had one of the largest Sunday Schools in the kingdom, since it contained over 1,200 scholars ; of these about 300 were in the infant class division, and there were nearly as many in adult classes, including some old men and women. There was a large general schoolroom, with galleries on three sides, in which the adult classes took their places for the opening and closing services. It was somewhat of an ordeal for us young fellows to take our turn in conducting the worship before that large audience.

Dr. Halley (who had been one of my father's College tutors) was a very instructive preacher, and during part of the three years I lived in Manchester, he preached two courses of sermons. One of them, on the History of Independency in Lancashire, was afterwards published in a volume bearing that title, and is still well worth studying for its quaint and curious information about the " Old Dissent."

We had a fine staff of about sixty Sunday School teachers, together with a literary and debating society, at which we had very good addresses and discussions. We often secured the help of excellent lecturers. One of these was Mr. J. D. Morell, an authority on Education. Another was Mr. Isaac Taylor,[1] the well-known author of many books which were extensively read at that time.

[1] Of one of his lectures, I have a vivid recollection. It was on " Epidemic Whims," in which he amusingly took off a variety of " fads." In the course of this lecture he said, " Here we have a table before us, spread with all the gifts of a kind Providence ; flesh, fish and fowl, vegetables and fruits, all things richly to enjoy. Let us sit down

As the gentleman who employed me was a nephew of Mr. Isaac Taylor, I had the privilege of being introduced to him and his family, among whom was a young student at Cambridge, who became subsequently Canon Isaac Taylor, a very learned scholar, the chief authority on "the Alphabet" and its development, an expert on Etruscan Antiquities, and the author of *Words and Places*. I also got to know my friend's mother, Mrs. Gilbert, whose husband was a minister at Hull, and then at Nottingham, and who wrote one of the "Congregational Lectures," that on "The Atonement of our Lord." She and her sister, Jane Taylor, wrote *Hymns for Infant Minds*, a favourite book in hundreds of Christian households in my young days, and still very worthy of being taught to children.

Some way through my three years in Manchester, Dr. Halley resigned the pastorate at Cavendish Street, and went to London to become the Principal of New College. Then came, of course, a succession of "supplies"; but none of the ministers took such a hold on the people as a certain Joseph Parker, from Banbury. His vigorous and picturesque style was greatly appreciated; and on the successive Sundays he was with us the congregations got larger and larger. We soon sent him a "call" to be our pastor. He replied, "I cannot come to you; my people at Banbury have just lately spent a large sum in renovating the chapel, and I must not leave them until the debt is removed." So the deacons enquired, "What is the amount they have spent?" On finding that it was between £800 and £900, they immediately sent to Banbury a cheque for that sum. So Mr. Parker could not refuse to come to us; and for some time I, in common with the people at Cavendish Street, had the benefit of his very striking and original preaching.

I have a clear recollection of several of his first sermons. One of these was from the text, "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee that thy faith fail not." His opening words were: "We have here the antagonistic forces of the moral universe; Satan sifting; that is one force; *I* (with immense emphasis) *have prayed for thee;* that is the other force!"

Mr. Parker soon called together our band of Sunday School teachers, and told us that he intended every Sunday morning to preach from

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and partake of these bounties. Allow me to help you to a little soup. 'No,' says someone; 'a very bad thing to commence with liquids, weakening the gastric juice, and causing indigestion.' Take away the soup! Allow me to give you some of this fish? I forget the exact objection to fish, but some faddist had strong scruples about it; and so the fish was removed. But now, my dear friends, here is a magnificent sirloin; pray partake of it. 'Not by any means,' says the vegetarian, 'killing and eating the flesh of innocent animals to gratify the gross appetites of mankind is a relic of barbarism, the survival of a savage state of society,' etc. Take away the beef! And so it was, one after another, with every dish upon the table, for someone had an objection to everything offered to them; until at length," Mr. Taylor said, "we are left with a glass of cold water and an Abernethy biscuit, which no one, so far, seems to find fault with." As may be supposed, there were roars of laughter, as this Barmecide feast proceeded.

some narrative of either the Old or the New Testament ; he asked us to take careful notes of these sermons, and said that he would meet with us on a week-day evening afterwards, to discuss the subject, so that we might teach it to our classes on the following Sunday. We met with him accordingly, and he would say, " Miss R——, What was the main point of the introduction ? " and that being discussed, " Mr. N——, kindly give us the substance of the first division." And so on, with " secondly " and " thirdly," and perhaps, " fourthly," and the conclusion. As none of us knew who would be called on, we had to study our notes carefully. It was a capital plan and helped us all. I have an old note-book somewhere, with a number of these sermon and lesson outlines written out pretty fully ; and during subsequent years in Madagascar I occasionally made use of two or three of them, as they were easily put into Malagasy.

Dr. Parker, as he eventually became, was a born preacher, and he was a very able commentator and expositor of Scripture, all he said or wrote having a marked individuality and originality. I count it a great privilege to have been one of his hearers for several months, and to have listened to his stimulating preaching. He was always most kind to me ; and I always tried, during furloughs in England in after years, to hear some of his Thursday morning sermons at the City Temple. Going into the vestry for a few minutes' talk with him after the service, he always greeted me with, " Ah ! Madagascar," and allowed me a brief space, from the numbers of people also wanting to see him. Dr. Parker was rather coldly received by the older ministers in Manchester ; but he cared nothing for that, and was specially kind and sympathetic with the poorer ministers around him. It is told of him that, having been asked to preach at a chapel where he found that the minister was very poorly paid, he refused to go into the pulpit until twenty pounds had been paid him ! The deacons were, of course, full of promises that it should be forthcoming afterwards. " No, sir," he said, " I am not going into the pulpit until I see twenty golden sovereigns on that table before me ! " They had to get the amount before he left the vestry ; and this money he immediately handed to the minister.

In the year 1859 I returned to Hull, living there for more than four years as Assistant Surveyor to the Local Board of Health ; inspecting all new buildings, making drawings, especially for the main drainage of the borough and for additions to the water-supply of the town ; and having to do with the paving and lighting, and the parks and cemeteries and their buildings. I became the superintendent of the Sunday School connected with my father's chapel, and helped a little in church work. I look back with special pleasure to the part I took during those years, together with two other young men, in starting an institution in Hull, which eventually became one of the most successful of its kind in the kingdom. We had observed, with concern,

that there was hardly anything in the rapidly increasing town to help young people, men or women, intellectually and socially, by giving them rational amusement, as well as mental training. We therefore visited the proprietors of several of the leading business houses in the town, and requested their encouragement; and after explaining our proposals, we received generous promises of money, help, and sympathy. We therefore hired a moderate-sized house in one of the best streets, and engaged respectable caretakers; arranged some rooms for reading newspapers and magazines, and others for chess and draughts and various games; we started Bible classes on Sundays and week-day evenings, getting the help of many of the local ministers; and in the winter months we had courses of good lectures. Evening classes were also commenced for studying languages and different sciences. So was started the "Hull Young Peoples' Christian and Literary Institute," as we called it from the first, notwithstanding the frequent "chaff" about our title; for we determined that the young *women* must be helped, as well as the young men. As time went on, the Institute prospered exceedingly; larger and still larger premises were obtained; all kinds of classes and clubs were organised; indeed I know of nothing like it in its scope and value, except perhaps the "Polytechnic." I feel proud and thankful to have had something to do with starting what I know has benefited thousands of my fellow townsmen and women.

In the year 1863 came my engagement by the London Missionary Society to go out to Madagascar to design and erect four stone "Memorial Churches" in the capital of that then slightly known island. I have described the chain of providential circumstances which led to my going there in my latest book,[1] which, of course, the readers of this QUARTERLY have seen (?). I will not repeat the story here, or the interesting experiences of my four years as a missionary architect.

I had not, of course, confined my time and energies to architectural work during my first four years in Antanànarivo. As soon as I could make myself fairly well understood in speaking to the people, and could comprehend what they said to me, I began a kind of Sunday class, which was attended by a good number of the people, both old and young, in the church of which I was a member. About a year after my arrival in the country, I began preaching in Malagasy; and as I got more freedom and command of the language, Sunday work of that kind increased, so that during the last year or two I was preaching almost every Sunday, chiefly in the country villages of our district. I took Bible classes also on week-days, both at the mother church (Ambàtonakànga) and in one of the nearest villages. I naturally got much attached to the Malagasy people; so that when the time drew near for me to return to England, I had affectionate requests from them that I would come back as a regular missionary. A kind resolution

[1] *Fifty Years in Madagascar* (Allen & Unwin, 1924).

to the same effect was passed by the missionaries; and all this made me consider seriously whether these were not Divine calls to devote my life to work in Madagascar. And since, on my meeting the Directors soon after my arrival in London, they also urged me to think seriously of going again to Madagascar, I resolved, as I humbly hope, in God's strength, to undertake the work of an ordained missionary among the people I had come to love so well.

To my great satisfaction, the Directors decided that I ought to have a course of three years' theological training, and accordingly I entered Spring Hill College in January, 1868. I had a very happy time during my residence there, although I was older than all my fellow students. We formed a very brotherly band of about five and twenty men; and I was put on the preaching plan at once, so that I had to preach as a College supply regularly. I was also asked to preach frequently as a deputation for the L.M.S.; and as there had hardly been any Madagascar missionary at home since the mission in the island had been recommenced, except Mr. Ellis, I was able to speak about a field which was quite new to the majority of the congregations I addressed. I had, of course, done a good deal already in deputation work between my return home on August 24th, and the end of December, 1867.

In taking College supplies, as well as in deputation work, as soon as it was discovered that I had been a missionary already, I was frequently asked to stop for the Monday evening to give an address. This often necessitated travelling by midnight trains, so as to be back in time for classes on Tuesday morning, and several times I had to get up my Greek Testament and other work in waiting-rooms and in trains. Now and then I had a mild "wigging" from the resident-tutor, Mr. Barker, but he was pretty lenient with me, remembering that I was not quite a raw youth, lately come from school.

The tutorial staff included the Principal, the Rev. T. Barker, who was a learned classical scholar and a good Hebraist; the Rev. G. Bubier, theological professor, and Mr. (since Dr.) John Massie, who took science subjects. I was very glad to learn a little Hebrew, for I think even a slight knowledge of that language gives one a wonderful insight into the genius of the Jewish race and the whole atmosphere of the Bible, especially of the Old Testament. I got into favour with Mr. Barker at once on account of my fairly neat writing of the Hebrew characters, for, of course, as an architect, I had to letter plans and drawings in a respectable fashion. Mr. Bubier was a fine spiritually-minded man, but was in poor health, so that he frequently did not appear at his classes, and I lost much of what I hoped to have learned from him in theology. He was a rather severe critic of our sermons; and I remember how he crushed one unfortunate brother, by saying of his production: "It has no root; it has no stem; it has no branches; it has no flower; it has no fruit!" Mr. Bubier died after I had been a little over a year at Spring Hill; then came a long stoppage of any theological teaching,

until, at length, Dr. D. W. Simon was appointed, and I had a very helpful time, although far too short, in hearing his most suggestive lectures, and our discussions upon them.

During my first year at Spring Hill, Charles Slater was the senior student. He afterwards became minister at Sherwell Chapel, Plymouth, holding an influential position there for many years. He was brother to Thomas Slater, for a long time a missionary of the L.M.S. at Madras, who did much valuable work among English-speaking Hindus. During my second year, J. R. Wolstenholme was the senior student; while during my third year, Edwin Simon was the senior. He has acquired some fame through his eminent son, now Sir John Simon. Among the men were two missionary students; one was Edwin H. Stribling, who came to Madagascar after a year or two, and was a very earnest and enthusiastic man, doing good work for twenty-nine years. He used to come round regularly to our studies for our subscriptions to the L.M.S.; and during his furloughs in England he made a special point of pressing people to take missionary boxes, and succeeded in placing over a thousand of them in as many Christian households. The other embryo missionary was J. S. Barradale, who went to China, but died after only five years there, at Tientsin. His son, V. A. Barradale, also became a missionary and went to Samoa; but like his father, he had only a short service abroad of five years. After a pastorate at Bedford, he has now become one of the foreign secretaries of the L.M.S.

I may give here a story about my friend Simon. For some months there was a vacant pastorate at Northampton, and our men at Spring Hill were frequently sent there as "supplies". A retired minister, a Mr. Prust, used to have the student to dine with him, and he frequently gave him a little kindly criticism on his sermon. On one occasion Simon determined that he would not read his manuscript, but trust to his memory. He did this, but several times he stuck fast for a few seconds before he could recover the thread of his discourse; and so he felt he had made a great mess of the whole business. But on the way home with his host, Mr. Priest (in perfect good faith) said, "Mr. Simon, how very effective those pauses of yours were!" I need hardly say how much relieved my friend was to find that his sermon was not the failure he had feared.

My chief chum was Alfred John Griffith, a very lovable fellow, with a boyish exuberance of spirits, which occasionally led him into some scrapes. After two or three pastorates in England he went to Australia, where for many years he took a very honourable position in Church and public work. But most of my old companions at College have now passed away. Among them, but in the third year, there came a young man named Hunter, from Nottingham Institute, who did little but theological study, and with whom I was never at all intimate, as he was very shy and retiring. But we of the senior years soon heard

from the younger men that this new student had rather remarkable preaching power, so we all tried to hear him, if he happened to be preaching in the neighbourhood of Birmingham. Of course this was the man who eventually became Dr. John Hunter, of the new King's Weigh House Church, and afterwards of Glasgow. Hunter had a curious way of entering the pulpit ; he " wriggled " into it, rather than walked into it. Although by some he was deemed quite out of the orthodox line, I value very highly his *Devotional Services for Public Worship* and consider it one of the most helpful of such aids to devotion.

During my time at Spring Hill I contrived to write my first book, which was published by the Tract Society, under the title of *Madagascar and its People : Notes of a Four Years' residence*, a book of 570 pages, which was very kindly received, and was afterwards translated into French. It was issued early in 1870. But my time at Spring Hill was unfortunately cut short by events in Madagascar ; because towards the autumn of 1869, the Queen and the native Government determined to destroy the national idols, and accepted Christian teaching. This caused a great popular movement in favour of Christianity, and large numbers of the people, in the central provinces especially, were soon meeting together on the Sundays, although, for the most part, woefully ignorant of what the new teaching was. There was great need, therefore, that the mission staff should be reinforced without delay ; and in January, 1870, I received an urgent request from the L.M.S. Directors that I would prepare to start for Madagascar as soon as possible, and take charge, in some measure, of a party of three new missionaries and their wives, who were to leave England in March. I felt bound to comply with this request, but a good deal had to be done in a very short time. I had to be ordained to my new work ; I had to get married ; farewells had to be said ; outfits had to be purchased ; and many things obtained for a voyage of nearly three months on board a sailing vessel.

I was dedicated to ministerial and missionary work at my father's chapel ; my uncle John Sibree asking the usual questions, my prospective father-in-law, the Rev. J. Wilberforce Richardson, formerly pastor at Whitefield's Tabernacle in London, offering the ordination prayer, and my father giving me " the charge " from the words, " For the priest's lips should keep knowledge, and they should seek the law at his mouth ; for he is the messenger of the Lord of hosts." It was a very solemn and memorable day. A week later came a hardly less memorable day, that of my marriage to Miss Deborah H. Richardson, who became my most devoted wife and true missionary helper for fifty years. On March 6th, we left Tilbury for Mauritius, together with our brother missionaries, the Rev. J. Wills and his wife, and the Rev. P. G. Peake and his wife, both, like ourselves, newly married. Our ship, the *Isabella Blyth*, a small barque of 700 tons, took us safely in

eighty-four days to Mauritius, and from thence, after a week's stay, another small vessel took us to Tamatave ; and a journey of nine days by palanquin, through the dense forests and roadless moors of Madagascar, brought us to Antanànarivo, the capital of the island.

Of our first seven years as country missionaries, most of that time at Ambôhimànga, the old native capital town of the Hova monarchy, I will not say much, but must again refer my readers to my latest book. We began the first country station of the L.M.S. away from Antanànarivo, for we thought that the time had quite come when our whole force of men and women should no longer be living in the capital, important although it had been for several years to give much attention to our central position in the great island. And notwithstanding many difficulties and hindrances to our work, we were very happy in it, and gained the affection of the people among whom we lived. During those years, three children were born to us ; and the eldest of these, our son James Wilberforce, was eventually, for twenty-three years, a missionary in Samoa, only leaving the work there on account of his wife's weakened health. The second child, Mary Amelia, or May, afterwards became a missionary in Madagascar, both before and after her marriage, as the wife, and then the widow, of Percy Milledge, and is still doing work in the land of her birth. Our third child, Alice, became a medical missionary of the L.M.S. at Hong Kong, where she still lives and works, being now (as Mrs. C. C. Hickling) Government Inspector of Hospitals and Dispensaries in the Colony. Our third daughter, Elsie Isabel, also became a Madagascar missionary, and has for several years been Head Mistress of the L.M.S. Girls' High School in the capital.

Our work at Ambôhimànga included the oversight of three congregations in that town, as well as of about a dozen village churches ; so that preaching and Bible classes, the training of preachers, and the care of a large day-school fully employed all our time and energy. I was able to get a manse erected, as well as a school-building and a large church, during our residence in the old capital town. But the publication of some remarks of mine in an annual report gave great offence to the Malagasy Queen ; and this, together with my defence of our excellent mission doctor, who was most ungratefully treated by the native government, made my position in Madagascar so difficult that the Directors recalled me, and afterwards invited me to take charge of work in India, and become the Principal of the High School at Vizagapatam, in the Madras Presidency. Although it was a great sorrow to us both to leave the people and work we loved in Madagascar, we accepted the proposal, and sailed for India with our two little girls towards the close of 1879.

Missionary life in India we found a great contrast to life in Madagascar. We had left a country where we had, in the capital, a number of large churches filled with people, and where the village

congregations were also encouraging. But in the town of Vizagapatam, with a population of about 30,000, there was only one little L.M.S. chapel, with a small congregation, and two or three weak village stations some distance away. India we immediately felt to be a country where heathenism was a great power. Not only were there several idol temples in the town, while every village had its shrine, but one could not walk along the streets without seeing in the faces of the majority of the people the idol-marks on their foreheads—the white trident of Vishna, the red circle or lines of Shiva, or the mark of some other Hindu deity. They seemed to say clearly to all who looked in their faces, "His I am, and him I serve." One felt immediately, "Here is the presence and power of an ancient idolatory." In the main street of the town was a temple of Jaganath, and the great wooden car, which was drawn through the main streets at the great annual festival of the idol.

We lived in the mission house some way outside the town, with our colleagues, the Rev. John Hay, M.A., and the Rev. Morris Thomas, the former being a very scholarly Scotchman, who had been in India for forty years, and the latter a young Welshman, who had been only a twelvemonth in the country. Mr. Hay had been Principal of the High School for a long time, but his chief interest was in the revision and preparation of a new edition of the Telugu Bible, a work which was still proceeding. Mr. Thomas devoted his time mainly to preaching and evangelistic work, and he appeared to be already pretty free in the language.

My duty was to teach several subjects to some of the upper classes in the school, of course in English, until I should understand the people's language; this I did in the afternoons, the forenoon being devoted to studying Telugu with a native pundit. For immediately on landing I determined that if I was to live in India, I would not be content to teach and preach only in English, as I found some missionaries did, but would do my best to master the language. It seemed to me a very half-hearted thing to live among a heathen people, and not be able to speak to them in their own tongue. But I soon found that studying Telugu was a very different thing from learning Malagasy. There were, first of all, between sixty and seventy letters to learn and recognise, curious-looking circular characters, with vowel points above and below, together with strange sounding gutturals and breathings, unlike anything in Malagasy or English. Then all the consonants had their aspirated as well as their simple sounds (*e.g.*, *dooly* and *dhooly*, *beestie* and *bheestie*), and a neglect of this distinctive letter made words utterly different in meaning. Then the grammatical structure was quite unlike that of European languages; but I determined to master it, and no doubt would have done so, had we remained in the country.

Sunday worship in the little chapel was of course quite unintelligible; and the singing appeared very odd compared with the English

tunes of most of our Malagasy hymns. After the morning service I took a large Bible class in English ; although almost all the young men had the idol-mark on their forehead, yet they had a very fair knowledge of the main facts of the Scriptures. Mr. (afterwards Dr.) Hay and I took it in turns to preach in English on the Sunday evenings, in a small chapel in the Cantonment. This service was attended by several British officials, including the Chief Judge and his wife, and also by a good many Hindu youths, chiefly, however, that they might hear English spoken. To this service we were always driven in the open carriage of an Indian gentleman—not a Christian—who had formerly been a pupil in our High School, and who retained great respect for Mr. Hay, his former teacher.

During our first four months in Vizagapatam there was little to vary our usual routine of work and study except a visit of three or four days to our good missionary friends, the Goffins, at their station at Vizianàgram. The journey there, of thirty miles, was made by bullock-cart, and by night, to avoid the heat of the day. Three of these carts took us—wife, self, two little girls, and their ayah—at the rate of about two miles an hour ; and it was a novel experience in the brilliant moonlight, for we left as the full moon was rising, at 6 p.m., and arrived at our destination at 8 a.m. on the following morning. On one day of our stay we went to visit the Maharajah of Vizianàgram, one of his carriages taking us—that is, Mr. Hay, Mr. Goffin and myself—to and from his palace. His Highness received us very courteously ; and after some talk and light refreshment, we rose to take our departure ; but the Maharajah called a servant, who brought a tray, from which His Highness presented us each with a bouquet of choice flowers, then sprinkled us with attar of roses, and put over our necks a shining collar of gold tissue ; and so, arrayed in these gifts, we drove home through the chief streets in the open carriage, reminding me of the words, " Thus shall it be done to the man whom the king delighteth to honour."

But my school duties and study of Telugu were at length interrupted, as the season became much hotter towards the beginning of May, by the serious illness of my wife, from a severe attack of dysentery. She was very ill for some time ; and as I could obtain no native help, I had to nurse and attend to her myself night and day. The doctor of the English regiment stationed at Vizagapatam gave her every care and attention, and at length, by God's mercy, she gradually recovered. By the gracious hospitality of Judge Thomas and his wife—good Christian friends who had already shown us much kindness—she was taken up to their house on a hill nearly 1,800 feet above the sea, where the heat was far less than in the town and plain below ; and there she remained until we left India in June. The doctor told us that we must never think of returning, so, after barely six months' time, our Indian missionary life came to a close.

Although this visit to India brought us so much trouble and anxiety, I was glad to have seen the country and the people. It enlarged one's ideas of mission life and work, and widened one's sympathy with our brethren working under much more difficult conditions than we had in Madagascar. And we felt we had much reason to be thankful for the far greater encouragement we had in Madagascar than most Indian missionaries have. When we compared the little congregations at Vizagapatam, and even at Madras, with our numerous large churches and assemblies in Antanànarivo, we could not but be thankful for the privileges we had enjoyed.

We sailed from Madras on June 20th, but our difficulties were not yet over, for at about midnight on July 13th, we were wrecked on Jebel Zughar, a volcanic island in the Red Sea. Happily, it was possible to run the steamer ashore stern first, so that we landed on the island, and were rescued on the following morning by a P. and O. steamer, eventually reaching England early in August.

Deputation work again fully occupied my time for two or three years. How full that time was may be imagined from the fact that between leaving Madagascar in 1877, and returning there in 1883, I preached and spoke, chiefly for the L.M.S., more than nine hundred times. For in May, 1883, to our great joy, we returned to the land and the people we loved, and continued to work there—including, of course, furloughs at home—for thirty-two years. I had been able, during the visit of the Malagasy Ambassadors to England in 1882, to render them a good deal of assistance in preparing their state papers and in other ways, and this removed all previous difficulties with the native Government.

An important church in Antanànarivo and the Principalship of our Theological College fully occupied my time during more than three decades, while I had much literary work to do, for College text-books had frequently to be reprinted and revised, new books written for our students, and a substantial *Bible Dictionary* (in which I wrote half the articles) to be edited. During the last twenty years in Madagascar, I managed also to design and prepare drawings for quite a hundred mission buildings, including about fifty churches. My life in the island was thus a very full and varied one. My dear wife did very much also for the wives of our students, for a few years alone, and afterwards together with Mrs. Sharman, whose husband was my beloved colleague at the College after 1893. I need hardly add that, in addition to the work just mentioned, she was very active in all matters connected with our city church and district, in the Sunday School, the Dorcas Society, and in conducting Bible classes, etc.

It was a day for great thankfulness to God when, on September 30th, 1913, I was permitted to celebrate the fiftieth anniversary of my arrival in Madagascar, receiving the kindest congratulations from the Directors and a host of friends, and receiving also on that day the degree of D.D. from the University of St. Andrews. Failing health

on the part of my wife made it right for us finally to leave Madagascar and our loved work and people in 1915, arriving in England on June 6th. She lived long enough for us to celebrate our "golden wedding," on February 22nd, 1920; but six months later she was taken from us to the higher service. "Her children rise up and call her blessed; her husband also, and he praiseth her." She had the joy of seeing four of her five children devote their lives to missionary work, for she was herself a most devoted missionary.

But it is time to bring this too prolix paper to a conclusion. Having now, by the wonderful goodness of God, been permitted to enter on my ninetieth year of life, I look back with profound thankfulness for having been allowed to spend so large a portion of it in missionary work—the highest, I think, of all forms of Christian service. And it is a matter also for deep gratitude, that, notwithstanding my years, I am still able to do a little in various kinds of work. I will only add that I say with all my heart, "Bless the Lord, O my soul, and forget not all His benefits; Who redeemeth thy life from destruction, Who crownest thee with loving kindness and tender mercies."[1]

JAMES SIBREE.

[1] Possibly some of my readers may say, "You have told us nothing much about those thirty-two years of your chief work in Madagascar; of your church and district; about your College and its students, or as to Malagasy preachers and sermons; about your books and your buildings; or about your experiences as a missionary Deputation." Quite true, but to do all that, in any satisfactory fashion, would require three or four articles as full as the present one. I have endeavoured in the foregoing pages to describe, very imperfectly, points in my life history which have not been printed previously. I can only say that with regard to the subjects just suggested as left untold, "Are they not written in the book of the chronicles of *Fifty Years in Madagascar*? If you will read that book, you will find that all the foregoing questions are fully answered."

THE CHRISTIAN AND WAR.[1]

"WHILE Christians hold radically different views of God, Christ, and man, it is scarcely possible that the Christian Church should be able to lead in the matter of peace and war: while views that may be complementary when thoroughly investigated remain separate and unsynthesised, Christians must remain in the present chaotic state of mind." This statement taken from the Report of a Commission on "The Christian and War," appointed by the Congregational Union of England and Wales—a report which is to my mind much the best thing produced by any of the Churches on this vexed subject—puts the case in a nutshell. It is a disagreeable fact, to put it mildly, but it is a fact that must be faced, that Christian teachers are still confused between God and the Devil, and are not quite sure which is which.

Sorrow inevitably follows sin. We are all agreed about that. But one school holds that this sin and sorrow cycle is an expression of the "justice" of God, and takes place in accordance with His will. Thus the destruction of Jerusalem in 70 A.D. was God's judgment on the Jews for their rejection of Christ and His Crucifixion, and Titus was God's appointed agent in carrying out that judgment; the eagles were the blind unconscious servants of the Cross. Not only is retributive punishment the will of God, but where the retribution is, or appears to be, too long delayed, when God does not pay on Saturday, as the Italians say, it is man's duty to do His work for Him, and see that justice is done. So the judge who punishes the criminal and the State that goes out to a "righteous" war are doing God's work in accordance with His will. So essential is it in the eyes of God that the sin and sorrow cycle should remain unbroken that it was impossible for Him to forgive man's sin unless the demands of eternal justice were satisfied by the torture of Christ upon the Cross. Calvary was in some mysterious and awful sense a satisfaction offered to the justice of God. It is a mystery: it is in fact, the "*mysterium tremendum*" of God, to use the phrase invented by Otto. The "justice" of God is part of the "Idea of the Holy" and is supra-rational. It is sublime, awful, terrifying, majestic, in the literal sense of the term ineffable, but none the less, but the more, real, for that. We cannot reconcile it rationally with love, but "we are not at liberty to slur either part of the revelation of justice and love, or to cease from our witness that God punishes sin." A "righteous" war may be an act of witness to the awful justice of God, and the soldier may be God's judge or executioner "transmuting dreadful deeds into divine service." That, as I understand it, is the theological basis of the Christian defence of war offered in the Report, and it is much the best defence that can be offered. I differ from it *toto coelo*. I regard it as damnable, and in the literal sense of the word devilish. It is to me anti-Christ. It confuses God with the devil, it

[1] Edited by Albert Peel (Congregational Union Publication Dept., 1s. 6d.).

turns light into darkness and darkness into light. The twilight in which Christians have lived for centuries has always been due to the persistence of this doctrine in one form or another. It is due to the natural man's horror of the Cross, which is—and always has been—nonsense to the intellectual Greek, and positively immoral—a scandalous performance—to the proud Jew. Jews or Greeks—or a hotch-potch of the two—we all by nature are, and therefore we have laboured hard to rationalise and moralise the immoral madness of a crucified and suffering God Who conquers evil by submission to it. Calvary is the *mysterium tremendum*, but it is the mystery of terrible love, terrible to us because it demands of us the imitation of Christ, a demand which throws the natural man in you and me into a positive panic, and makes us sweat with fear. It is absurd, unjust, immoral, dangerous; it is in fact intolerable; it is the Cross and we cannot bear it. Acute and subtle-minded theologians have been at work for years labouring hard to save us from bearing it. They have composed the most weird and wonderful theories to reconcile the God of justice with the God of love, and so obscured religion in clouds of theology. All theories from S. Anselm to Dr. Dale do nothing for me but tend to burst my brain and break my heart. They bring me no real comfort, for deep down within me I know that I have to face up to Christ. I know He is God and none other. When I see Him with a crown of thorns set sideways on His head, a dirty horse-cloth thrown across His bleeding back, and the spittle of a drunken soldier streaming down His face, sitting silent through the torments of the devils out of hell, I know that I have met my Lord and my God, I know that this is love, and that I am called to be a lover; and I am afraid, terrified, I cannot bear it. Compared with this tremendous Lover the God of justice, with his burning fiery hell, is a human homely figure upon whose face I can look and live, but Jesus demands that I, the natural, pugnacious, self-assertive, cowardly I, should die, that I may be a partaker of His Resurrection. The Christian idea of the Holy is still "numinous," but it is of a totally different numinous quality. God is indeed revealed in Christ as "the wholly other," sublime, awful, majestic, aye, even shudderingly repulsive to the natural man. And yet—and yet so irresistibly and inevitably attractive, battering my pride to pieces with the bludgeon of His love.

For me the sin and sorrow cycle is part of the law of death, under which man comes when he falls away from God. Neither the sin and the sorrow, which are but two aspects of one thing, nor the vicious circle in which they move, is the will of God. Sin and sorrow is the cycle of death, round as the fallen world, and nothing can break it but the Cross, Love with its length, its breadth, its depth, its height, extended to infinity.

So long as we worship retributive justice we shall escape the Cross and tramp round the cycle, the treadmill of the ages, and the torture of the

world. Pompous judges in ermine robes will continue to condemn criminals to absurd and irrational punishments calculated to make them more criminal still, because we have not learned that a judge must be a saviour or he is no judge at all. We shall continue to call the traditional scheme of punishments by which a sinful and chaotic society endeavours to keep some semblance of order, justice, and salve our consciences by killing or locking up those whom our love is too lazy, weak, and poverty-stricken to help and heal. We shall act as "righteous judges" in our own cause, and having decided that our enemies "deserve" punishment, we shall go out in a high state of moral indignation to exact indemnities and annex colonies. But time is with the Christ. Already the axe is laid at the root of the tree. Christ is making us uncomfortable. The sham is wearing thin. We know now that the criminal suffers at least as much for our sins as he does for his own, that we make thieves in society and then break them in prisons, and we are striving to make justice redemptive. We know now that we exploit subject races, and then murder them for rebellion, and we are striving to make government educative. We know now that the "one guilty nation" business will not wash, and that nations cannot be allowed to be judges and executioners too, and we are striving to make war impossible.

Life and love are slowly breaking the cycle of death as we learn that "Peace is not the mere absence of war, but is the continued and successful conflict with sin," and as we come more truly to believe that "this conflict has already become conquest in that redeeming Love of our Lord Christ that found its fullest expression in His Cross, and that this conquest is made effective to-day where that redeeming love is received."[1]

Life is breaking the cycle of death as we face the fact that it is our duty—a terrible and trying duty—"to witness to the might of this redeeming love in our thought and speech and action in every relation of life—in home, in business, and in politics."[2]

On this Gospel—that God is like Christ—the Church can give a lead. It can say to the Churches, "We must strive by every means within our power, and using every resource of prayer and thought and persuasion, to abolish war utterly, believing that it can and should be done." It can say to the individual Christian, "If war comes and you do not go because you are afraid for your skin, you will damn your soul to the cycle of death. If war comes and you go because you are afraid not to go you may save your soul through tears and terror and fires of bitter disillusion. If war comes and you do not go because you are afraid of nothing and no one but Christ crucified, then you will be one of God's chosen ones who help and heal the world." We can lead if we can distinguish God from the Devil—but not unless.

G. A. STUDDERT-KENNEDY.

[1] *The Christian and War*, p. 15. [2] *Ibid*, p. 15.

A GREAT EDITOR[1]

ALL bookmen have been on the look-out for the Rev. T. H. Darlow's Life of Robertson Nicoll, and editors and literary critics especially have been eagerly awaiting the official story of one who was an acknowledged master of their craft. It may be said at once that Mr. Darlow has given us an admirable biography. His task was by no means an easy one, for Nicoll had a great variety of interests, but he has somehow managed to relate the doings of the student, the minister, the theologian, the editor, the critic, and the politician without obscuring the personality of the man, and thus has deftly escaped one of the chief snares set for the biographer.

One of the outstanding merits of the volume is that its writer never obtrudes himself. Mr. Darlow's long intimacy with Nicoll might easily—and excusably—have led him to view his subject from a purely personal standpoint, but with great modesty and true art he has concealed himself altogether, and, drawing largely on Nicoll's letters, has given us a Life that bears the master's stamp. The chapters dealing with the years of the War are the only ones about which we have any doubts, valuable as they are owing to Nicoll's inside knowledge of affairs and his friendship with Mr. Lloyd George. Here it might perhaps have been well if the biographer had not been so entirely in sympathy with his subject in his support of the War and in his belief in Mr. Lloyd George. There was—and is—something to be said on the other side, and Mr. Darlow seems unconscious of the fact that there were thousands of Christians—many of them not pacifists—who simply could not read the *British Weekly* during the War.

Robertson Nicoll was born in 1851 and died—a Knight and Companion of Honour—in 1923. He wrote many books, but not one of them better than *My Father*, that intimate and moving account of life in the Lumsden manse. One reader, at least, will never forget the first time he read the story of the minister who, always with less than £200 a year, somehow gathered together 17,000 books. To the "pecuniary poverty and spiritual opulence" of that home were probably due the ill-health that dogged Nicoll through life, the love of books which was his outstanding characteristic, and the sense of responsibility to God for the right use of the talents with which he had been endowed.

After training at Aberdeen Nicoll became minister at Dufftown in 1874, moving to Kelso in 1877. An interesting glimpse of contemporary religious life is seen in a reference to the first time he preached in Edinburgh, when he quoted Shakespeare :

> "The minister of the Church, an exceedingly friendly man, wrote to me afterwards that my using Shakespeare's name in the pulpit

[1] *William Robertson Nicoll: Life and Letters.* By T. H. Darlow. Hodder. 10s. 6d.

had given great offence, and he counselled me never to do it again, but to make quotations without naming the author."

What Nicoll found when he came to England in 1886 is seen in his description of Dawlish :

". . . Sundays are the worst. Dissent here is nowhere. The Wesleyan, Congregational, and Primitive Methodist bodies are represented, and the first two have fine chapels, but the united congregation of the three is not two hundred. The ministers get about £80 a year, and are quite uneducated. The Church of England has it all its own way and two fine full churches, but the preaching is nothing and I dislike the service very much. Still, if I had to stay here I should be forced to go to the English Church. No educated man could stand the Dissenters."

Even in his student days Nicoll began writing, and in 1884, when he was already contributing to many journals, he accepted the editorship of *The Expositor*, and so began his life-long connexion with the firm of Hodder and Stoughton. The following year his family weakness appeared in one lung, and he was ordered to cease from preaching and move south. Thence onwards—though he had periods of comparative good health—he was always doing the work of several men under a heavy handicap.

In 1886, on the death of the *British Quarterly*, Messrs. Hodder and Stoughton accepted Nicoll's suggestion that a penny religious weekly should be established. In the critical months of preparation Nicoll had the same experience as many another editor. He writes :

" Any man who undertakes a new religious paper adds ten years to his age. The anxieties of the beginner are overwhelming, and it costs so much to secure a hearing that patience and capital alike are sometimes exhausted just when the tide is about to turn."

And again :

" I have got as much good advice as would sink a navy, and had as many difficulties started as would cover Great Britain if these were trees, and have had to find courage, hope, and will for a hundred. But I have taken all very coolly, and am confident that working together we shall make it a great success. My chief consolation has been the history of the American Editor who died lately at the age of ninety, and attributed his health and longevity to the fact that he never expected to please anybody and never tried to."

The *British Weekly* was, indeed, a great success, and Nicoll retained his editorship of it until the end of his life, though he made one or two more or less half-hearted attempts to retire. From the time of its establishment he exercised an ever-increasing influence on the religious life of Scotland and on Free Church life and thought in England.

The *British Weekly* was not merely a religious journal. It was concerned with " social progress," as its sub-title implied, and, in addition, the bent of its editor gave it a literary tone that was all its

own. In it, in *The Bookman*, which he founded later, and in the many journals with which he was afterwards connected, Nicoll brought to bear on the literature of the time a quick and keen mind, a sound judgment, and a knowledge of miraculous range. Probably no man ever lived with Nicoll's acquaintance with periodicals. We have heard of scholars consulting him on some point, and getting a reply of this kind :

> " If you will look in the ——— *Review* for 1874—the February number I think—you will find an article by A—— which will give you just what you want."

Nicoll had the good fortune to be a phenomenally quick reader. He used to say that a man who takes a day to read a book cannot read. His rate of reading, he calculated, was 20,000 words each half-hour, and Mr. C. K. Shorter says " He could read a page while I read a sentence." And, of course, he did read. People sometimes accused him of skipping, and questioned him, but never caught him out. His advice still has value for those who yearn to be journalists :

> " You ought to begin early, for it is in youth that you learn to be quick. It takes many people a whole day to get through an ordinary book, and another day to make up their mind about it. You ought to be able to read every word of an average 80,000-word book in three hours, and write your opinion of it in an hour. If such feats appear to you impossible you had better leave journalism alone."

New books he devoured at the rate of two a day, and he was always turning back to old friends—to *Rob Roy* (which he read sixty times), *Pickwick*, and the writings of Dora Greenwell, of whom he said :

> " My debt to Dora can never be paid. I think I have learned more theology from her than from any other teacher, and my interest in her is very great."

His library at Bay Tree Lodge contained nearly 25,000 volumes, 5,000 of them being biography, his favourite reading. As Mr. Darlow says :

> " No visitor to that wonderful chamber will forget its long vista of crowded book-cases projecting on to a floor which also was piled with heaps of books, magazines and newspapers. Between these a narrow winding rivulet-track of rugs led up to the arm-chair of the owner, dimly seen amid a cloud of tobacco by the fire. You had the uncanny sense of a vampire brain crouching in its corner, having sucked the life-blood of innumerable books, and absorbed half the souls of their authors."

And here, it may be said in passing, is indicated what was undoubtedly a weak spot in Nicoll's life—he lived too much in the society of books and educated people and lacked contact with the red blood, with the toil, drudgery and squalor of the masses. Life cannot be known entirely through the printed page : there is a sympathy which can come only through direct touch with living souls. Nicoll

was himself conscious of this. To the lady he was to marry he wrote:

> "I notice with much interest and sympathy what you say about your poor people. I feel it to be a real loss that nowadays I only meet with educated people—many of them too much educated."

Nicoll seemed to possess an unerring instinct in regard to books. It was not merely that he discovered people like Barrie and Ian Maclaren—but he had a way of discerning merit and promise in unlikely places, as well as of discovering writers for special subjects. One or two of his literary *obiter dicta* may be quoted:

1887. Don't you think there is something sickly about R.L.S.—perfume at best—opium at worst? He is not *fresh* in the right way, is he? I think Mark Rutherford a much greater master of English style."

1893. "No literary man wilfully neglecting Mark Rutherford's books can be in a state of salvation."

1906. "I think Bushnell one of the most suggestive authors who ever handled a pen."

1905. "John Morley and Barrie illustrated better than anything I have ever seen the difference between talent and genius. Morley's speech [at a dinner to Frederick Greenwood] was talent carried to the highest point. Barrie's was the careless effect of genius. But Barrie's speech had ten times the effect of Morley's."

1891. "I have seen a good deal of Hardy lately and am much taken by him. He is certainly the most winning literary man I have ever met—shy and silent in company, but in private remarkably communicative and interesting. He used to be a fiery Evangelical—now he thinks Christianity utterly dead, save for surviving moral fragments. He is bitter upon Drummond, whom he takes to be as great an unbeliever as himself."

Of Henry Drummond Nicoll's opinion varied, though perhaps his final opinion is characteristically stated in a comment on George Adam Smith's *Life*:

> "The book confirms what I could never help feeling—that Drummond was a charlatan in the sense that he was always trying tasks far beyond him. . . . And how remarkably absent are any traces of serious reading and thought—even of reading of any kind. He was as ill-read as a bishop."

It is probable that Nicoll's judgment of men is much more fallible than his judgment of books, and from Mr. Darlow's pages one would not gather that he was as caustic and cynical as he had the reputation for being. Most of the comments made on men are appreciative and kindly:

> "A. J. Balfour has given me his new book to publish. He actually refused the terms I offered, on the ground that they were too high! This has happened to me only once before in a long experience."

There are specially fine tributes to Clifford and Spurgeon. Of the one he says :

> " I do not like Clifford's writing and speeches, but I reverence his character as a man. No one is more in the deeps of London—not for a prurient curiosity, but like the Son of Man to seek and save the lost. No one lives in such ascetic simplicity and does more of the hard underground work of reclamation. When people lose son or daughter in London they write to Clifford, and he never neglects them. He is by far the most influential Nonconformist in London, and the only one who has great influence with the artisan class."

And of the other :

> " I never knew any character that impressed itself so deeply on the whole English people, and he was regarded with the most unaffected respect and trust by men of all creeds and none. Everyone knew that he was as straight as an ash. I didn't see much of him personally, but I have heard a lot from those who did, and I believe him to have been as sincere and humble a Christian as has ever lived. I never knew a sign that his immense popularity turned his head. Rather the other way—it made him often very melancholy and depressed. . . . Every Sunday night I spend at least an hour reading him, and there is no devotional writing pleases me so well."

Gladstone is as severely treated as anybody. In 1893 Nicoll writes :

> My hopes of Gladstone being any good to Scotland, or Wales, or any place else are very slight. He seems to me the greatest curse of the country, and how many are fallen while he lingers on plotting and scheming !

Twenty years later, in the *British Weekly*, he wrote words which one finds it difficult to accept without demur :

> I cannot understand how anyone who has studied Gladstone's career can fail to see that he regarded Dissenters with something like loathing. . . . Under extreme exigencies he would even compliment them and address their meetings and tolerate their company. But he never made a real friend, so far as I know, of any Dissenters."

Of the details of Nicoll's life Mr. Darlow tells us comparatively little. From his letters it may be gathered that the conservatism which marked his attitude to the Bible—he was always deploring the line New Testament criticism was taking in this country—extended to other matters. He writes to Miss Pollard (afterwards his wife) :

> You did quite right not to speak at the Bible Society meeting. I do not care for women speaking at all, unless it is to women. It spoils their sweetness. A woman is infinitely the worse for being half a man. There are plenty of men about.

Of humour the letters contain little trace, though we have a pleasing description of a village parson in the Engadine :

> There is a general feeling against him, which rests on the sad fact that he is under his wife and Pares the Potatoes Publicly. Whether he should pare at all is moot : but as to the publicity there is general unanimity and indignation. Yet still he Pares.

Journalists and editors will find something to interest them on almost every page, though the mortality of religious journals as disclosed in the chapter on " Religious Journalism in England " will make some of them quake in their shoes. Here are one or two extracts :

> It is easy to speak about signed articles by men in high position. Getting them is another matter. They have less influence on sales than one would suppose. Drummond's articles did very little for us ; and Peek, the proprietor of the *Contemporary Review*, says an article by Newman only raised the sale 200 copies.
>
> I am glad you liked R. L. Stevenson, but these articles make little difference to the sale.
>
> As all journalists know, it is not so very difficult to bring a paper within sight of success, but extremely difficult to carry it over the bar.

And what is an editor to make of this ?

> The mortality among the magazines this year is frightful. The following are dead, or die in the year : *Interpreter, British Quarterly, British and Foreign Evangelical Review, Clergyman's Magazine, Congregationalist.* In all these cases but one the death is due simply to editorial carelessness and incapacity.

* * * * *

William Robertson Nicoll's life-story remains an inspiration and a challenge. A poor man, he equipped himself to exercise a wise and powerful ministry : a weak man, he accomplished ten times as much as the average strong man attempts : an unknown man, he made his name a household word in religious circles. If there is room for discussion whether his influence on religious journalism was entirely and absolutely good, there is none about the stimulus his life should be to all who want to learn and serve.

EDITOR.

DEVELOPMENTS AND EXPERIMENTS.

This Section in our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organisation, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

RELIGION AND ANIMAL INSTINCTS.

1. Recent developments in psychology have created the almost universal impression that the evolution of religion is very largely due to the influence of various instincts, prominent amongst which is the sex instinct. This conclusion is either regarded as almost completely destroying the truth and value of religion, or reluctantly accepted as one of those facts which are as unwelcome as they are undeniable. But if the terms that are here involved are employed with due accuracy the evidence yields a totally different result.

In the first place, " instinct " must not be used in the loose popular sense of " instinctive dislike " or " instinctive preference." In ordinary phraseology this is quite legitimate, but scientifically it is altogether incorrect and vitiates the discussion therefore from the outset. Psychologically, the main characteristics of instincts are (1) their activity apart from individual experience, frequently at the earliest stages of life ; (2) their definiteness of function throughout the group which manifests them ; (3) hereditary transmission to all members of the group with very gradual modification, and—what is most important of all—(4) their independence of thought or reason. This last feature is obviously connected with the predominance of instinct in all animals and its subordination in human consciousness, where its controlling functions have been taken over by rationality. Further, when we consider the *highest* planes of knowledge, art, civilisation, and religion, it is plain that in all of these alike reason has acquired a steadily increasing dominance over the non-rational factors of mind—that is, over feeling, emotion and instinct. Finally, the term " mind " has here a very wide meaning ; it is equivalent, not simply to thought or intellect, but rather to consciousness or experience.

This, of course, is not to deny the powerful influence of instinct in human life, especially during its primitive stages. But while this must

be fully admitted, it is equally imperative to observe that the continuous evolution of the *human* mind is due not to instinct alone, nor even predominantly. It is rather the effect of the inter-play of the non-rational elements with reason, and the former are becoming more and more subordinated to the latter.[1] What then is the bearing of these principles on the nature of religion?

It is clear, in the first place, that whatever the influence of instinct may be, it must be most powerful in *primitive* religion, simply because no other mental faculties have there been developed. Let us then begin by supposing—for argument's sake—that instinct in its strict scientific meaning accounts for almost all distinctively religious experience; we have still to explain why religion, as such, appears at all, and further why it assumes, at so early a stage in mental evolution, such an outstanding and dominant form. For it would be more in accord with evolutionary principles that the earliest phases of religion should be feeble and indefinite, and anticipated in some form in the animal mind; whereas on the contrary not only is religion altogether absent in animals, but in savage communities it is an extremely powerful factor, to such an extent that savages are more sincere and more orthodox than the average church-goer. Thus, even if we grant that religion can be exhaustively accounted for in terms of instinct, it is still plain that religion is one thing and instinct itself quite another. Why then does it remain on the animal level instinct and nothing more, while on the primitive human level, where it is still (*ex hypothesi*) almost as powerful as before, it manifests itself as religion? These facts plainly prove that the distinctive, as apart from the secondary, characteristics of all forms of religion are due to some psychic factor which, whatever else it may be, is certainly non-instinctive.

2. Since therefore it is impossible to account for even primitive religion wholly in terms of instinct it must be altogether illogical to attribute its later developments, which clearly exhibit the influence of expanding rationality, solely to the same source. But the actual power exerted by instinct, far from being so fundamental as I have just supposed, must from the very nature of the conditions be so slight as to be almost negligible. For every instinct has a definite function which is almost universally fulfilled; otherwise the animal, or even the species, perishes. But as soon as its particular purpose has been achieved the instinct ceases to operate until the requisite conditions recur; and in this respect it must be noticed that in animals all the instincts, even the most impetuous, are subject to the rigid control of Nature. Only in mankind do instincts take the bit between their teeth and carry the individual to disaster; and this (once again) is due to the fact that the despotism of Nature has been replaced by the guidance of

[1] It is impossible to pursue this fundamentally important subject here. I may, however, refer to *The Philosophic Basis of Moral Obligation*, chap. xvi., "Thought and Intuition," and "The Place of Thought in Poetry." (*The Personalist*, vol. V., p. 46.)

reason, which in many instances still remains too feeble to dominate the situation.

Outside its own limited sphere therefore instinct can have no appreciable effect whatever. Now so far as instincts are inherited by mankind from their animal ancestors, they must be inherited subject to all the foregoing conditions,[1] while at the same time they steadily diminish in number and importance. Thus once more it becomes obvious that all the *higher* stages of religion owe their essential features to something other than instinct; and, as a general principle, the development of mind beyond the animal level is primarily the development of rationality.[2] This does not mean, however, that reason becomes the *sole*, nor even the most prominent, aspect of mind, but simply that it becomes more and more the *determining* factor, even though in the majority of cases it remains the "power behind the throne." This is perhaps most accurately expressed by saying not that experience becomes more rational in any *exclusive* sense—for this is never the case even in scientific or philosophic minds—but rather that it becomes increasingly rationalised in a *comprehensive* sense, in such a way that all its constituents alike—emotion, belief, conduct, art, religion—while each remaining precisely what it is and indeed developing further its own distinctive nature, come at the same time more and more under the control of reason or thought in the widest meaning of these terms, not in any merely abstract or formal sense. To take a concrete instance: the refinement of civilised art, as contrasted with its barbaric crudity, is essentially the outcome of this progressive rationalising of the human mind.

It follows therefore that no matter how powerful instinct may have been originally—and I have already conceded the utmost in this respect—it also, like every other mental factor, becomes increasingly amenable to reason, not only in that "unconscious" manner which constitutes sublimation, but also in being explicitly recognised for what it is and accorded its due place within experience as a whole; and supremely difficult though this process is still it plainly characterises the advance of civilisation, although this must not be interpreted as the eradication of instinct. This indeed is an impossibility; to attempt to crush natural instincts, as recent psychology has abundantly shown, leads to irremediable evils; our ideal therefore should not be their destruction, but their control. In this respect it is necessary to note the response which in the long run invariably arises in human consciousness to the teaching of great moral and religious reformers, in spite of their direct conflict with current beliefs and practice. Here we find an additional disproof of the theory that religion, at least in its highest forms, is in any degree the outcome of instinct.

[1] I consider the consequences of repression later on; it is of course obvious that repression practically never occurs among wild animals.

[2] For an excellent detailed discussion of this subject see Professor Elliot Smith's *Evolution of Man*.

3. At this point we may make a further vital concession. For without insisting upon the essential value and permanence of religion —granting even (again for argument's sake) that it must eventually disappear—still, simply as a plain fact of history, religion has played a fundamentally important part in deliberately restraining and modifying the play of purely natural instincts, though it may be admitted also that this tendency has often been carried too far; nor has there yet appeared any equally efficient agency for this purpose, whatever the distant future may have in store. Religion has thus assumed the *rôle* which in the animal world is held by natural selection and its allies; and to attribute the development of religion to instinct is as logical as to assert that instinct lies at the basis of natural selection. If then we choose to employ the term "instinct" here at all, this is only justifiable subject to the fundamental qualification that the operative instincts are not animal but rather distinctively human; and in that case it is questionable whether they can be described as instincts at all, since they lack the characteristics indicated at the beginning of this article.[1]

These general considerations are peculiarly applicable to sex instinct, which has recently been regarded as of exceptional importance. In the light of the facts, however, it is probably the most unfortunate instance that could have been selected. For there exist no grounds whatever for asserting any direct and specific connexion between sex phenomena and the development of religion; this indeed, from the very nature of the case, is altogether impossible. All that can logically be affirmed is a contingent relation between the two—the frequently simultaneous manifestation of two groups of phenomena both of which find their common origin in the expansion of the entire personality. They are associated, that is to say, in the same manner that the renewed increase in girth of a tree in spring is simultaneous with its budding. Neither of these vital processes, however, is in any sense the cause or basis of the other; and it is equally illogical to find the roots of religion in sex.

But just as in the case of "instinct," so the term "sex" is here best employed with its restricted pre-Freudian meaning; for much of its recent and more extended significance obviously has no bearing on our present problem. From this standpoint the outstanding characteristic of sex instinct is that, under normal conditions, it finds its own natural satisfaction; and this, on the whole, much more readily in primitive than in civilised societies; this remains true despite the rigorous regulations of taboo and religion. At these early stages therefore, this instinct achieves its specific end and thus becomes satisfied. How then can it in any way become the foundation of something so profoundly contrasted with itself as is religion? There is

[1] This is equally true of the so-called "instinctive need" for religion. This is legitimate only if we are content to attribute knowledge and art to similar "instinctive needs."

not the slightest ground for supposing that an activity which thus successfully attains a certain definite purpose can become diverted towards one that is totally different ; and to regard it as constituting any basis for primitive religion is to suppose that it transcends its own nature in an altogether impossible way. But if it is thus incapable of explaining the *origins* of religion, it at once follows that it can have still less influence upon its higher forms.

4. So much for general considerations. But precisely the same conclusions emerge when we turn to the detailed aspects of the situation. The familiar association between religious and sexual development during adolescence, for example, is obviously analogous to the thickening and the budding of a tree, with the fundamental difference, however, that their combination is far from being universal. But when they do occur together they are nothing more than the simultaneous though profoundly diverse manifestations of expanding self-hood ; and their real independence is still further proved by the persistence and advance of religious experience long after sexuality has ceased to function. Similarly with regard to chastity ; its high valuation, far from being associated with religion in general, is restricted to a few of its higher types, and so points to the influence not of sex itself but of rationality, in such a way that sex regulation takes its due place within that of all conduct. Only in a small minority of cases does its suppression become paramount ; and this again is plainly due to its own high intensity, not to any inherent connexion between sex and religion.

As with adolescence, so the frequent connexion between religion and licence indicates no more than a profound excitement of the entire nervous and emotional system, which expresses itself in these diverse ways simultaneously without yielding the slightest evidence that the latter determines the specific nature of the former. This indeed is disproved by many other facts of equal importance. For the savage rites of purification, the exclusion of women from their religious ceremonies, and their often extremely strict laws concerning marriage and adultery, can obviously no more be attributed to the operation of sex instinct than the motion of the moon can be regarded as the effect of the tides. Nor again, unless we give the word a quite unjustifiably wide meaning, can the many ancient types of worship of the Great Mother be brought within the scope of sex ; and exactly the same holds true of ancestor worship. It is true that religious ceremonies were often associated with sexual licence ; but so they were with music and feasting, with sacrifice and self-mutilation ; there is just as much ground therefore for sex being regarded as foundational as there is for eating.[1]

In conclusion, so far as its nature and development are concerned, the connexion between religion and perversion or sublimation is practically negligible. For in the vast majority of instances perversion is

[1] It seems to have been forgotten that many relations between the sexes—*e.g.*, in the training of children—are not sexual relations.

sheer vice and nothing more, although, of course, it usually presents extenuating circumstances, which here, however, are irrelevant. In those cases again in which it is undeniably associated with religious manifestations, this experience in some form or other *preceded* the perversion itself and merely provided it with a ready means of partially expressing itself. The truth plainly is that perversion occasionally exhibits a religious aspect, not that all religion has an instinctive basis.

Similarly with regard to sublimation. It is undeniable that repression of the sex instinct frequently results in some marked form of artistic, moral or religious activity. But to suggest that this instinct lies at the root of all art is simply absurd. Have all poets and painters, sculptors and architects, been the victims of defeated impulse? And yet a theory that would be instantly laughed out of court if applied to æsthetic experience has been widely accepted as one explanation of mystic and religious phenomena. To attribute these in the main to sublimation is obviously to violate that fundamental canon of scientific logic which forbids generalisation from exceptional instances. So far indeed as the facts themselves go, the connexion is here less obvious and important than it is in the case of art. It is, in short, purely contingent—the natural outcome of the incessant development of mind in many different forms simultaneously, and in no degree causal or basal.

J. E. Turner.

THE CAVE-MAN IN THE CHURCH.

It is comforting to us to reflect that our religion has a very superior ethic. We feel in regard to it much what we feel towards the classical volumes that we won as prizes at school. They give our shelves a distinguished air. We do not read them, but we like to think that they are there. Sometimes we almost stretch out a hand to them, almost determine to brush up our classics. But we never do. They remain an Olympian background unrelated to the real business of life.

Most of us treat the teaching of Jesus in the same way. We find it quite easy to live with, but only because we omit to relate it to our active life. Probably we neglect it for the same reason that we neglect our classics, because we have a hazy feeling that it is a little too difficult and exacting for use in a life occupied with practical affairs.

But occasionally we come across a man who insists on taking Christian teaching seriously, and refuses to join a Church because he knows that he is not up to Christian standards. "My dear sir, I should like to join your Church, but if it means loving my neighbour, the thing is quite impossible. There are people whom I do not like, and whom I shall never like." This was aimed at the present writer by a man who was distinctly above the average in evenness of temper and kindliness of disposition.

One might reasonably argue that the fact that one is not yet up to the standard of the Christian ethic is no bar to Church Membership—that the Church is for sinners, not for saints. But it is refreshing to find a man who faces a limitation common to us all. The point is a fair one. We do not love our neighbours according to the standard set by our religion. Can we do so? Or, if not, what can we do in this direction?

The difficulty is one that seems to be felt by a number of honest-minded people. Dr. Kirsopp Lake, for example, with his remorseless and knife-edged logic, has remarked that if it is the duty of a Christian to love his enemies, then he, for one, is no Christian, nor does he intend to be. Moreover, he would undoubtedly point a stabbing finger at us and say, "Now, own up! Have you ever made a success of loving an enemy?"

Most of us, when tackled in this way, mutter vague things about "Hyperbole." Or, if we are preachers, we remind ourselves of the preacher's licence to exaggerate. Natural colours, we say, are not sufficient across the footlights. The preacher's reds must be redder, and his whites whiter than normal. Jesus was a preacher. We are not really expected to love our enemies, we protest.

But is not an enemy always a "neighbour" in the most pungent sense of the term? Unless we are prepared deliberately to water down the essential demand of the Christian ethic, we are driven to admit that we all fail in our Christianity when brought to this uncomfortable test.

To be brought to the point where we cry "Kamerad" before the relentless finger of Dr. Lake and his disciples is undoubtedly salutary. But there is a danger that, having held up our hands, we shall dismiss the rigour of the Christian ethic from our minds as impracticable. It *is* impracticable—for us as we are. But to say that it has no practical bearing on the business of living is to miss the truth.

The problem has to be set in the light of evolution. Certainly the "good hater" has been in the past a most useful person. If we were still cave-men, and lived precariously, with a wolf-pack round the corner, and a rival tribe across the river, he would still be invaluable. We could hardly hope to survive without him. But he is finding less and less work to suit his peculiar abilities. The wolf-packs of our modern civilisation may still raven in a refined manner, and the rival tribes may have merely substituted the bomb for the bludgeon. But times have changed, and the human problem has changed. To-day the question is not how we shall survive without the hater, but how we shall survive *with* him. He has lost most of his usefulness, and he will probably die out from the land by the natural process of biological degeneration. But his decease must be deliberately hastened. He must be recognised as a public danger. The "good hater," the "quick hater," must be classed with the appendix as a troublesome survival, and treated as such.

The present position is that the hate-impulse has still to be reckoned with to some extent in all of us. We are not proud of it. We should certainly not call it by its plain name. We compel it to masquerade in fair-sounding terms. From its stable in the stone-age alley-ways of our mind we may trot it out as Patriotism, or Conservatism, or Imperialism. Or it may appear as Democracy, or Socialism, or Marxism. It may steal a march on us as a Shilling off the Income Tax, or jump out on us as a Capital Levy. It may lurk in any party or policy.

It is with the Cave-man in the Church, however, that we are at the moment chiefly concerned. The ideal of a Christian Church as a fellowship ought to shut out this old man of the sea. But he comes in at every door, in many shapes. He lurks in the sinner and in the saint, in the rich and in the poor. Youth and age both give him shelter. He goes on Sunday to the Church. If the village blacksmith's favourite corner is occupied by the tinsmith, he pops up with " My seat, I think," and there, in a trice, we see two stone-age men looking arrows and tomahawks.

During the week he goes to all the meetings. He is very catholic in the company he keeps. He has a keen ear for music, and drops in at the Choir Practice in time to look daggers at the soprano who has just been allotted a solo in the anthem. He looks in at the Dorcas Society, and discusses Mrs. So-and-So. Once a month he goes to the Deacons' Meeting. There is always some old bone of contention on which he can exercise his ageing teeth. He may even try to bite at the minister, who claps him into his waist-coat pocket and produces him on the following Sunday in a trenchant sermon.

All this is very regrettable. But it is the inevitable outcome of the fact that a Church is compounded of human nature—very excellent human nature as a rule, well above the average, in spite of our critics, but, none-the-less, present-day human nature, which is partially Christian and partially stone-age.

Should we not face the situation honestly, and drag the stone-age part of us out into the open ? If we can do that, it will lose half its power to make trouble. We shall know it for exactly what it is, and should be able to weaken it by the cleansing breath of laughter. To recognise that we who call ourselves Christians—including the minister and the whitest-haired deacons—are only partly Christian, would be a gain. Where there is honesty and the clear air of truth, motives that are really Christian have a chance to gain ground.

We are told that the modern man is not conscious of a " sense of sin." But if we dismiss the " Old Adam " from our minds, our experience will undoubtedly compel us to find a substitute. Why not call in the Cave-man to help fill the gap ? He will make a good working substitute for the somewhat discredited devil. There will be the added advantage that we are less likely to get morbid about him. We can

brandish at him our text-books of biology and psychology, and show him up plainly as a scientific fact with which it should be possible to cope. If we can bring him into a clear light, he will, by force of contrast, drive us to realise better what Christian Thought, Feeling, and Will really are. Our problem is to weaken the Cave-man and to strengthen the Christian. In facing the problem, the first thing necessary is to get it clear-cut. The disadvantage of the Devil was that we never understood him. He always had the whip-hand of us. The Caveman we have a reasonable chance both to understand and to deal with.

Why do we actively dislike a fellow-member of our Church? Analysis of some typical cases, with the aid of a little elementary psychology, may help to clear the air.

(1) "*I do not like thee, Dr. Fell.*" We do not know why. We do not like his face, perhaps. The psychologist tells us that we are probably, consciously or unconsciously, jumping to a hasty conclusion from some superficial characteristic. Smith, who scandalously defrauded us of a nice little sum, had a nose with a kink in it. Jones, our Bible Class leader, has an identical kink in his nasal organ. Therefore Jones is a shady character. If we were stone-age men, we should attempt, without more ado, to smite Jones with a suitable weapon. But being twentieth century, civilised beings, we ought to stop and use our educated reason. Jones is not necessarily a criminal.

(2) "*Thou hast opposed my desires.*" This is a very common instance of our Tarzan instinct to have our own way at any cost. A Tarzan deacon or minister should be psycho-analysed at the expense of the Church funds. It will be cheap in the end. The pugnacious desire for leadership must, in the useful citizen of to-day, be tempered by the Christian respect for one another's personalities. Juggernaut tactics are out of place in a Christian Church.

(3) "*Thou dost not notice me sufficiently.*" Here again we require the psychologist. The man who demands notice is probably suffering from the effects of a spoilt childhood. Bernard Shaw portrays and deals with a typical example in *Back to Methusaleh*. He is the Elderly Gentleman who, travelling in the Erin of 3000 A.D., meets the Woman of the Future.

> *The Woman:* Why should you come to a place where you have no business?
>
> *The E.G.:* Great heavens, Madam, can anything be more natural? I shall be the only member of the Travellers' Club who has set foot on these shores. Think of that. My position will be unique.
>
> *The Woman:* Is that an advantage? We have a person here who has lost both legs in an accident. His position is unique. But he would much rather be like everyone else.

If the Elderly Gentleman were a member of a Church, he would be in a minority of one on every point of policy. He would expect to be

visited twice a week. If he were the minister of a Church, he would preach very heretical and peculiar sermons. In either case he is a touchy and difficult person who must be humoured by his neighbours. He dislikes half the people in the Church, and bears with the other half. He is more palæolithic than Christian.

(4) "*I fear that thou wilt dispossess me.*" This is the Cave-man in all his native simplicity, clinging to the cave that he has lived in for years. He has often split and impoverished Churches by refusing to give way to the new-comer or to youth. He clings to his ancient rights and offices.

(5) "*Thou art my social inferior (or superior).*" The curse of class-feeling is compounded of all the above elements and more like them. There can be no neighbourly spirit where there is jealousy or patronage or the fear of losing caste. The class-conscious Christian is an impossible contradiction.

Most of the dislikes and hatreds that weaken the spiritual life of every Church can be brought under these heads. They cannot be justified by reason—not, at least, by Christian reason. As members of Christian Churches we ought to face this matter, since we are bidden by the faith we hold to love our neighbours. This is easy enough in the abstract. We can love the Chinese so long as they do not try to emigrate into England. The difficulties begin when we come to personal contact. Yet it is the flesh-and-blood neighbour, not the imaginary neighbour of an airy idealism, whom we have to learn to deal with in a spirit approaching what Jesus called Love.

If we can succeed in dealing with our fellow Church-members in a Christian spirit—that is to say (putting it at its lowest) if we can learn to work with them and take a sympathetic interest in them—we shall be doing real spade-work for the Kingdom of God.

KENNETH A. SAUNDERS.

THE CONGREGATIONAL NATIONAL COUNCIL.

OVER three thousand American Congregationalists gathered in Washington for the biennial Council, October 20th-27th. Washington is not a good place in which to transact business. There are too many places which must be seen by the zealous visitor, and many Congregationalists made the Council an excuse to visit the capital. Nevertheless, the attendance at the sessions was good, and the interest sustained.

Two subjects absorbed most of the popular attention—the question of the merging of the Missionary Boards, and the adoption of "A statement of social ideals."

The question of merging the Missionary Boards has been discussed for several years. A special committee has given it two years' study. There has been a growing feeling that the present situation with ten Boards handling the missionary interest of the Churches is too cumbrous and too wasteful. There has been overlapping and duplication of work; there has been undeniable waste in administration. Furthermore it has involved so intricate an appeal to the congregations as to discourage even a student of higher mathematics.

However, deeper than this feeling in regard to the Boards there is a growing demand for greater control over the Boards on the part of the Churches. The demand springs from a genuine desire to secure elasticity of spirit and responsiveness to the will of the Churches. The mood of the delegates was not uncertain. There was a determination to cut down the amount of machinery, to simplify it, to make it less bulky. It was clear from the beginning of the debate that the delegates would do something of the sort, no matter what it might cost the pride of any particular organisation.

The report as adopted calls for two Boards, one to control the home work, and the other the foreign work of the Churches. The specialised concerns of the societies, such as church building, educational work, etc., will be handled by sub-committees of the larger Boards.

The mood of social concern was strong in the Council. They took the action in regard to the missionary organisations because they wished to be free from the confusion of missionary machinery, free to think about the task of the Church. There was a marked impatience with those who raised purely technical objections. The Council knew its mind, and was determined to carry the action through without wasting time upon legal hair-splitting.

This mood revealed itself in the action on the statement of social ideals which was introduced by the Commission on Social Service. This statement carried thirty-six propositions, setting forth the implications of Christianity in modern society. These propositions bore upon the fields of education, industry, rural life, racial relations, and international relations.

The interest in these propositions was intense. The discussion had been allotted one hour in the programme. The Council took matters into its own hands, and spent five hours in earnest and enlightening debate. It was evident from the beginning that the delegates wanted to say something about the gospel of Christ translated into terms of modern society. They were not agreed upon what form the statement should take, but they were determined that it should take form. The most animated discussion gathered around the questions of industry and war.

The proposition that the pattern ideal for a Christian social order involves the "frank abandonment of all efforts to secure something

or nothing, and recognition that all ownership is a social trust involving hristian administration for the good of all and that the unlimited xercise of private ownership is socially undesirable," brought many elegates to their feet. There were laymen and ministers to protest gainst what seemed to them a " socialistic " utterance, but the great ajority voted to accept this principle as a Christian social ideal.

The hot spot was, of course, the war question. The Commission roposed as the Christian ideal that " the Church of Christ as an stitution should not be used as an instrument or an agency in the pport of war." A few attacked this as unpatriotic, but there were cores of men eager to speak for it. Many of these had served in the rmy. Many confessed their shame for the things which they had said rom their pulpits during the last years. Others who were not ready o take the position of absolute pacifists pleaded for the lifting of the hurch above the strife, insisting that, no matter what choice the ndividual might make, the Church of Christ must never again be sed as a recruiting hall. The statement was adopted.

The programme of the Council was largely made up of the exhibits f the various societies of the Church. Each organisation had a ertain amount of time allotted, in which it had the opportunity to resent its work and its appeal. There was too much speaking, too ttle opportunity for conference and questions. There is a growing eeling on the part of many of the ministers and laymen of the Churches nat they are asked to come to this National Council once every two ears, not to counsel, but to confirm. There is a growing demand that ne representatives of the Churches shall be allowed to grapple with ne problems which concern the Boards, not only with the problem f getting money, but also with the manner in which it shall be spent. t is increasingly difficult to get men and women to attend a meeting here they are for the most part simply allowed to add their blessing actions already decided. Of the men and women who do attend, any attend sparingly the sessions where the work of the societies presented, because it is simply a setting forth of arguments for mething which they have no share in determining.

American Congregationalism is profoundly interested in becoming ore Congregational. The action of the proposed merger is one gn, the adoption of the social statement another. While agreeing pon the need of machinery, the majority wishes to minimise it, and make its operations as simple as possible. There is an increasing umber among the ministers who are not particularly concerned about ow big the Congregational Churches of America are to be, but how ffectively and fearlessly they shall witness to the social implications the Gospel of Jesus.

HUBERT C. HERRING.

THE BIBLE SCHOOL.

THE problem of the week-evening service is ever with us, and it behoves any who can offer even a partial solution to let us know their findings. Many methods have been employed to induce the faithful to come, yet too often the Wednesday meeting consists of a handful of older friends gathered in a small classroom, or in a lecture-hall far too large for the purpose. How then are we to prevent the week-evening service from being a *weak* evening service? Some adopt the method of the "Quiet Hour" and take a devotional subject, perhaps at random. Others give a short series of Scriptural addresses on the Parables of the Kingdom, and the like, or use the service as a prayer-meeting, or as a Senior Christian Endeavour. Yet others make it a semi-literary hour, and speak on the religious message of some recent book.

All these methods have been worked with varying success, and yet the problem remains. In some churches the mid-week service has been given up altogether, with a sigh of relief to be rid of a depressing gathering. We are still largely the victims of what A. J. Viner used to call "our great modern heresy—the heresy of numbers." Yet the counting of heads is a not unnatural test of prosperity, and where the response is so small it is hardly surprising that some should regard the problem as insoluble.

May I therefore, after a few years of very happy experience of its working, offer the suggestion that one of the most effective solutions of this problem is to be found in the Bible School idea? It is not a new idea, though it may be comparatively new to some churches. It has been extremely successful in America, and to a large extent hails from across the Atlantic, but it is none the worse for that. It is adaptable, and may be employed with equal success whether the Biblical views expounded be conservative, advanced, or moderately progressive. The details of its working will no doubt vary in different places, so perhaps it will be best to describe its actual operation in a particular church.

We gather in the Lecture Hall every Wednesday at 7.45, and begin promptly whether there are few or many present. Nothing ruins a meeting of this kind more rapidly than unpunctuality. If the pianist has not arrived, a volunteer is secured, and failing that the minister plays. A portion of Scripture is then read, and—as it is a Bible School—not a word is read till everyone is provided with a Bible. Then the meeting is thrown open for two or three voluntary prayers, and once a month the Watchers' Prayer Union themes receive particular attention at this stage. Then the special Bible School Hymn, on a separate sheet or leaflet, with a tune expressly composed for the purpose, is sung as a prelude to the Bible Study. A very good hymn for this purpose

s by Mary Lathbury, "Break Thou the bread of life" (C.H. 207)[1] After this hymn the exposition is given.

Each Wednesday, except on the night of the Church meeting, a bird's-eye view is taken of a different book of the Bible. Its contents are examined and the key-message for us to-day is pointed out. Each book from *Matthew* to *Revelation* is snapshotted, and then the Old Testament is dealt with in the same way. The idea is to look at the Bible through a telescope to get the general lie of the land, before we ook at it through a microscope to examine it in detail. Superficial? Yes. Admittedly. But it need not remain so. And it is necessary to penetrate the surface of a substance before getting to its heart. We must frankly face the fact that to-day most Church members are amazingly ignorant of the contents of the Bible. And it is useless to distribute to them meat when what they require is milk.

One of the most successful protagonists of the Bible School idea in England was Dr. Campbell Morgan, who, writing to me from the United States, says: "I am convinced of the value of this kind of work, and your experience as to the number attending is proving how vitally nteresting the Bible is when it is really simply taught. The trouble is people don't know what it is all about, in thousands of instances, and hey are keen to know. May you have ever increasing joy in this kind f work, as I believe you will."

The minister will, of course, find that this type of work is more taxing n preparation than an ordinary address. He will not, perhaps, have much time for visiting on the day of preparation, but he will learn a great deal by the way, and find himself provided with innumerable ermon themes—and his people will discover that the Bible is something more than "a tissue of outworn Hebrew legends, and the dreamy etrospection of a Syrian mystic." The leader of such a school should make a point of never being absent, except on holiday, or owing to some exceptionally urgent call. He will, if necessary, travel far to be present t his School, and will regard it as of equal importance with his Sunday ervices. Each evening a key text is taken for each book, and a key passage selected for the reading. The exposition is twofold, the first art being mainly educational, but the second part being definitely piritual and helpful to practical life. It is an advantage if a chart or outline of the book in question can be handed to each person attending he School, in which, of course, the minister is a scholar as much as nybody else. The chart can be reproduced by means of a duplicator, a hectograph ribbon, or a sheet of copying carbon. But this is n no sense essential, and the analysis made by the minister himself an equally effectively be written on a blackboard. At the close uestions may be asked, but if the exposition closes, as it should, on a piritual note, discussion will probably seem a little out of place.

[1] Unfortunately some of the best verses are omitted in this hymn book but we may nope they will be included in subsequent editions.

Large maps should certainly be used when necessary, so that when studying an epistle like that to the Ephesians, the people may see exactly where Ephesus is ; how Paul got there ; and how suitable a situation it was as a headquarters for the apostle. Thus the letter becomes a living document under the people's eyes. Where a wall map is not available a geographical sketch can, with advantage, be drawn on the blackboard.

Part of the method is to enable the people to verify the statements made about a book by turning to the given chapter and verse. Statements made as to the author, recipients and characteristics of the book are thus impressed on the mind by visible and verbal proof.

When the books of the Bible are completed in this way, a single book may be taken, chapter by chapter, and done more thoroughly. This, of course, was the policy of no less a master than F. W. Robertson, who treated *Genesis* and *Corinthians* in this manner. It is quite a mistake to suppose that people to-day will not stand this sort of thing. People will always listen to an expositor who " touches life," and comes home to their own heart and experience.

It is advisable to keep the School to within one hour, as far as possible, and, at the outset, it must be made clear that it is for people of all ages—and indeed it may be made to serve as a very valuable form of Teachers' Preparation Class. It provides a practical background to Bible Study, but it will fail unless the people themselves have the Bible in their hands, and thus learn to find their way about the Scriptures. Some of the epistles and prophecies the people who attend may never have read before in their lives. The Bible School is a revelation to not a few that the Bible is not only the greatest but the most interesting book in the world. Where a Bible School is launched, the week-evening meeting attendance immediately improves. Our own experience was that of an increase in numbers in the middle of August—the most unlikely time in the year for numerical progress. And thus one of the rewards of Bible School work lies in the fact that the meeting, instead of being a depressing gathering of the few, becomes, in very fact, a spiritual rally of the many, and the happiest hour of all the week.

J. Stanley Perkins.

FOREIGN REVIEWS AND IMPRESSIONS.

Religious Conditions in Czecho-slovakia.

One of the indirect results of the Stockholm Conference was the quickening of interest in the religious life of the countries of Europe, and indeed of the whole world. Personal contact with delegates from these countries and intimate friendly talks with them on the religious situation were informative and stimulating. Some of the delegates came provided with literature on their respective countries. This was freely distributed, and so there fell into my hands a number of books and pamphlets on "religious conditions in Czecho-slovakia." Among them may be mentioned President Masaryk's pamphlet on this subject, Madame Liscová's small book on *The religious situation in Czecho-Slovakia*, and the pamphlet on *John Hus* published by the General Committee for the celebrations of Master John Hus in Prague. The July number of the *Baptist Quarterly* also had an interesting article on the Czecho-slovaks by Josef Novetny. These, together with personal impressions of the country, are the main sources from which this article is derived. Nothing, of course, can take the place of a visit. Prague is one of the cities most worth visiting in Central Europe. Its history is romantic, its position delightful, and its structure impressive, crowned as it is with the Cathedral of S. Vitus. A few days in Prague will reveal three things: the intense patriotism of the Czechs and their passionate love for their country; a keen intellectual interest in the preservation of their language and institutions; and a remarkable historical sense. It is a striking fact that July 6th has been selected as the Commemoration Day for the Czecho-slovak people and for the Czecho-slovak Republic. This day was chosen in order that the nation might honour the memory of John Hus on the day of his martyrdom. The President, Dr. Masaryk has given eloquent expression to the abiding nature of the influence of Hus, who is inseparably and for ever connected with the spiritual development of the Czech nation. His life work was a struggle for religious Reformation in the practical sense. He was an example of religious earnestness, and those who claim to be followers of Hus must take religion seriously and earnestly. We may not be able to believe the particular things which he believed, because in these matters we have advanced beyond him and his age; but we shall learn from him to stand firm in the acknowledged truth, and to have an indestructible conviction of the truth of religion. We shall also learn from him not to rely on external ecclesiastical authority but upon Scripture and sound reason. The death of Hus and the national fate in the times of the Reformation and the Counter-Reformation have ground into the soul of the nation the principle that nobody in the world has the right to force religious conviction. We may say that with a national hero who was a saint of God and a stalwart champion of religious freedom and moral purity the religious life of the nation will be kept sincere, simple and tolerant. No doubt there are bitter memories of Roman Catholic bigotry and Hapsburg cruelty and tyranny. These are kept alive by those terrible pictures of the executions after the Battle of the White Mountain (1621) and the list of the punishments inflicted which are still to be seen on the walls of the national Museum at Prague. This battle completely changed conditions in Bohemia. It involved the suppression of Protestantism, the annihilation of the

ancient constitution of the land, and the almost complete, though temporary, extinction of the national language. Whatever was possible was done to kill the memory of the past, but, as has so often happened in other lands and in this land, the old spirit lived on. Politically all resistance was absolutely crushed, but secretly religious circles were formed. Divine services were held and the Czech Bible was read in carefully concealed hiding places in the forests. But the mass of the people in the country submitted to the new order of things, and a certain apathy laid hold of them. They were crushed and broken. Their hopes were exhausted and their aspirations deadened. The year 1781, however, marks a turning point. It was the beginning of the enlightened despotism of the Emperor Joseph II, who must be credited with three important reforms : permission to publish in Prague a Czech newspaper and to establish professorships of Czech language in Vienna and (later) in Prague ; the abolition of serfdom, which was the unhappy lot of the Bohemian peasant ; and finally, the famous Edict of Toleration, which granted religious freedom, with some reservations, to non-Catholic creeds, that is to say, to Lutheranism and Calvinism. This Edict marked a great improvement in the religious and political life of the Bohemian nation. The violence of religious oppression weakened. The old simple primitive form of Christianity, which Hus proclaimed, and which had never died out, received encouragement. But after the general European pacification in 1815 Bohemia felt the oppressive Hapsburg absolutism once more, though in a new form. An arbitrary system of police espionage aimed not only at controlling the outward conduct of the people, but also their opinions. Yet the years after this date were the years of the Bohemian literary revival and of the development of the Bohemian language. The national spirit was now alive and alert and, though by the Concordat of 1855 only Roman Catholic teachers could be appointed to secondary schools and bishops were granted full right of censorship over all books, historians like Palacký and Tomek prepared the way for the new age that was dawning, when Czech independence should be once more restored.

Personal impressions of present day Bohemia confirm the views of observers of long experience that the years of oppression both by the Hapsburgs and by the Roman Catholic Church have left their traces in the temperament of the people, impairing their aspirations and fostering a feeling of indifference to the religious impulse. This feeling is no doubt common to Europe after the war, but it existed in Bohemia long before the war.

We must not, however, stress this unduly, or we shall give a false impression of the religious conditions in the country. Movements of great interest are found there since the country became an independent republic. For one thing, while nearly everywhere Catholicism is gaining ground, or at least authority, in Czecho-slovakia the tradition of the Reformation is stronger. The veneration of the memory of Hus and the hatred of the Hapsburgs and their identification with the repressive and often cruel policy of the Roman Church facilitate this. At the same time nearly 76 per cent. of the population still describe themselves as Catholic ; but a considerable proportion of these are merely nominal Catholics, and certainly the Roman Catholic Church has lost, by the fall of the Hapsburgs, the long established privileged position which it once enjoyed as the most potent factor in the Government. From the point of view of education there is now no privileged Church, but all religious organisations may, if they are sufficiently large, have equal right of entry into State Schools to give religious instruction to those children whose parents desire it for them. Such religious teaching is paid for by the State. There is a conscience clause whereby parents may claim for their children

emption from all religious teaching. The work done by ministers and ergy as registrars of births, deaths, and marriages is also paid for by the ate. It is interesting to us to know that the Congregational body, not merically very strong, refuses, on principle, all State support for its ork, whether educational or otherwise.

Turning now to the present religious outlook in Czecho-slovakia we tice that the Roman Catholic Church has carried over from the past great d powerful influences based partly on its superb organisation, on the mber of prominent personalities and the offices they hold, on its cultural stitutions, and on its enormous wealth. The Reformed National Catholic urch is "the runaway child of the Roman Catholic Church." The tional language is used at its services. The celibacy of the clergy is luntary. Church dignitaries are elected popularly. Its outward ganisation is Presbyterian in character. It inclines towards the Greek thodox Church in its sympathies and in its intercourse. It has its own triarch, whom we had the pleasure of meeting and hearing at Stockholm—tall lank man with long hair and sonorous voice, but not quite so picturque as the other Patriarchs. With no state funds and with no guaranteed ivileges, the enthusiasm of its adherents has somewhat cooled. In mparison with this the numerous Evangelical Churches are in a better ndition, for they have at least their historical traditions and their tablished communities, which have outlived the age of persecution, so at they are more ready to make sacrifices. Soon after the political volution of 1918 the Episcopal Methodists of America established a issionary organisation in the country, and as they seem to have plenty money at their command, their influence is increasing very rapidly, so at they are working at present in some thirty places. Side by side with this movement and development in Czecho-slovakia, as elsewhere, there the danger that in the revolt from irrational religionism the people ay forget the claims of religion altogether. "But man is a religious being d only needs to see religion in its right perspective to acknowledge its ims and his own needs." It is all the more interesting to find that such distinguished scholar and such a wise statesman as Dr. Masaryk should nclude his pamphlet with the words: "Jesus, not Cæsar, I repeat,—this the meaning of our history and our democracy." If the leaders of the ple hold to this principle we need have no fear for the future of religion Czecho-slovakia.

Prière de Toutes les Heures. Par PIERRE CHARLES, S. J. Three vols. Bruges: Charles Beyaert. 1923-5. 5 francs each.
ayer for all Times. By PIERRE CHARLES. Translated by Maud Monahan (First series only). Sands. 1925. 5s.

These three series of devotional meditations would be a valuable dition to every minister's library. They are devout in spirit, suggestive thought, and elegant in style. No one could read them without enrichnt. All ministers have times of dryness and exhaustion: the demands ade upon their minds and hearts are very exacting and can only be met the most careful preparation of the spirit. Congregational ministers, a rule, not only follow the traditional practice of free and spontaneous ayer in their public services, but believe that it ought always to have place in those services. Yet the tax upon the minister is very great, greater than most people imagine. It is as easy to become mechanical free prayer as in liturgical prayer. It is perhaps easier to become mal in a dull, drab way. These books of Prof. Charles of Zouvain will found to be a real help to us personally and privately in our own

devotional life and in preparation for our sacred duties. The meditation are always practical and melt naturally and inevitably into prayer. They indicate a profound spiritual experience which has led the author down to the calm quiet depths which are beyond the surface storms of ecclesiastical controversy and difference. It is astonishing how little the most severe and uncompromising Protestant would find to object to in these studies of a Jesuit professor. Now and then characteristic points in Catholic theology emerge ; but in the main the Protestant would be as edified as the Catholic in the study of these volumes. The preacher of any Christian Church will find abundant material of a fresh and suggestive kind which will be most helpful and valuable for his own pulpit work. The majority of the studies are based on texts of Scripture : others are based on phrases from the Missal. The version of the Scriptures that is used and quoted is the Vulgate. This often gives a rather new interpretation to a passage which cannot always be derived from the original text. The author, however, quotes Cardinal Bellarmine approvingly : " The Scriptures must be understood through the Spirit that inspired them, that is to say through the Holy Spirit." The interpretation is therefore sometimes governed by Catholic tradition rather than by accurate exegesis. We can forgive the author for reading his own thought into the Scriptures because his thought is so beautiful. The reader who has been brought up to exact methods of exegesis will regret that the references to the Vulgate passages are never given in the French text. The English translator has given them for the first volume, which is the only one translated. The only way to trace the passages is by means of a Concordance of the Vulgate, and this is not always easy. Differences of opinion and omissions of the kind referred to do not detract from the charm and helpfulness of these delightful studies. They cannot be read without a real uplift of soul.

Though the Meditations do not seem to follow any clearly marked order and the three volumes, considered as one whole, contain no methodical treatment of what we may call the philosophy of prayer, the play of the thought is not haphazard, " nor are the ideas running riot in uncontrolled anarchy. ' The end aimed at is practical, namely, to help the soul in the practice of the presence of God. The writer seems to have specially in view those who are too busy to have much time for prayer, and those who rarely pray because they have nothing to say. For him prayer is the breath the very soul of life. His meditation on the great words " semper orare (Luke 18) take us to the heart of the matter.' The relation of prayer to work is not one of neighbourhood or of a close contiguity. The meaning of a phrase is not contiguous to the words that express it ; it is, so to say, the very life and movement of the words. It commands them." (III p. 64.) Our actions and our work should be nothing but the visible manifestation of the spirit of faith which animates us. While the stately liturgies of his Church are always regarded with profound respect, there is an intimacy and a homeliness about his treatment of prayer. Prayer is for *all times*, private and public, solitary and social. The secret history of each and every soul is hidden in the purposes of the Love of God. As we should expect from a man of deep spiritual experience there is a profound knowledge of human life. With unerring skill and yet with tender sympathy he brings the message of Scripture and the message of the Church to bear on the complex problems of the heart. There is a subtle play of humour and a delicacy and richness of style and apt illustration that give great charm and interest to every meditation. I can promise to all readers both lay and clerical a rich repast. Tired and worn minds would find in these books real refreshment.

gmatik. By WILHELM HERRMANN. Gotha: Perthes. 2m.50.
aubenslehre. Part I., *Von Gott.* By MARTIN RADE. Gotha: Perthes. 2m.50.

These two short books belong to a series published for the German *ristian World*, which Dr. Martin Rade edits. They were written for e general public and not for theological specialists. This fact gives em their value and at the same time limits their scope. Their aim is to truct and guide the average Christian who needs help in the problems theology. Perhaps there are more of these than we are apt to suspect. errmann is well known to students. They will be glad to have Dr. Rade's emorial Address before the Marburg Faculty of Theology in 1922, which ovides an introduction to the *Dogmatik*. It is very interesting to those us who knew and heard Herrmann in the old days to have an account his life and education, and particularly to know something more about personal and intellectual relations with Ritschl. At the outset, Herrnn was not a success as a University teacher. Very few students—rely more than a dozen—attended his lectures, and some of his friends vised him to take a pastorate. This he never did, though he used to each occasionally at Melkow for his aged father, who was pastor there. owever he persevered and became at length one of the most famous of rmany's theological professors, attracting students from all parts of rmany as well as from Scotland, England and America. The secret of his luence, I cannot but think, was that he rescued Jesus from the scientific tics and restored him to the heart. "Christ must become our own perience, for only then is he for us the Fact that transforms us most vardly. We must have seen him. On this depends the fate of Evangelical ristianity." History is for Herrmann not merely the past. It, so to speak, ws into the present. Jesus stands in the history to which we ourselves ong. This makes a science of religion possible, but such a science can ver have the same validity as the natural sciences, because it is only by rticular experiences that men can obtain the data upon which it rests. is does not, however, make it worthless as a science. It is related to the nce of history rather than to the science of nature. The data of history not, so to speak, forced upon us from without. The reality of history, Herrmann's view (cf. p. 3) can only be grasped by those who somehow perience it. Nevertheless the science of religion *can* help men who have experience of religion. If it cannot actually bring them into the presence eality, it can bring them or lead them on the way to it. In Herrmann's ught the Christian Community has a very important part to play in the velopment of that sense of reality in the mind of the individual. The great Fact quickens religious experience in different men, and their mmon life and fellowship unfold the meaning of that Fact. There is no r way to knowledge of God than through an experience of Christ. All er so-called proofs are inadequate. However rich the experience of others y be, it cannot take the place of our own experience. "Religion can y be apprehended by those who live in it" (p. 15). Christian faith nothing else but obedience to the Power upon which we know, from own experience, that we depend (p. 31).

After laying down these general principles, Herrmann proceeds to w how we, in the consciousness that God works in Christ, overcome world; how we overcome our sins. This is followed by a discussion of Person of Christ and of the Holy Spirit, and leads up to a final statement the doctrine of God and of the Trinity. In each case he gives a brief ount of the views of the Old Church, the Roman Church, and the Reformed urches, and then he attempts to recover the New Testament view. But

all through he follows the beaten track of experience and never leaves it. The way to the Christian religion is the unconditioned will to truth or submission to facts that we have ourselves experienced (cf. pp. 9, 103).

Dr. Rade's *Glaubenslehre*, which is devoted to the doctrine of God, is the first volume of a series of three. The other two will deal with the Person of Christ and the Holy Spirit. Many important problems raised by the author in the first volume can only be adequately treated in the later volumes. For example, his short sketch of the doctrine of the Trinity is incomplete and must await later discussion. The aim of the author is to instruct the laity, and though the style is difficult (at least for an Englishman) all quotations from Greek and Latin sources are translated into German, which is an advantage to non-classical scholars, whose numbers are steadily increasing. The book is particularly rich in its references to theologians of the Reformation period, though the author freely criticises them. I have not been specially struck with its originality. Here and there one finds acute observations; but its chief value consists rather in its clear and concise statement of the history of the doctrine of God. Glaubenslehre is regarded as doctrine recognised as valid by and in a Church, and is only an obligation on those who belong to the Church. The treatment of the problems of theology follows the method of Herrmann. This is indicated by one sentence: "If Christ is not born in your own heart it would be vain if he had been born a thousand times in the world!" The fundamental thing is thus, as with Herrmann, Christian experience. The nature of God is never considered abstractly, but always in relation to His work in revelation and redemption. His chief criticism of the Reformed theologians is that they emphasise too much the glory and the honour of God. They make him an Egoist, always desiring and claiming and receiving honour. But the nature of God must be interpreted through His revealed purposes. The end of God is the Kingdom of redeemed and sanctified souls. Pierre Charles's meditation on "In laudem Dei" has a deeper note and a profounder insight. "The glory of God consists not in His receiving something that enriches *Him*, but in His giving something that enriches *us*; the glory of God is not, so to say, increased by our offerings, but by His gifts." Rade has little interest in speculative theology. God is not to be found through logic or the sciences, but in love, in life and therefore in experience.

It must not, however, be forgotten that thought is included in experience. Our knowledge of the world should surely yield us some knowledge of God. But to deal adequately with this point and with the metaphysical presuppositions of both Herrmann and Rade would take us too far—and perhaps take me out of my depth. I have more sympathy with Rade's criticism of the egoism of orthodox evangelicanism. Too much emphasis has been thrown on individual salvation, as though the sole work of Christ was to save our souls and that all we had to do was to get them saved. According to Rade, as God cannot be conceived apart from the world, so the individual cannot be conceived apart from the community, apart from his neighbour. It is the redeemed community, and not merely the redeemed individual, that experiences the fullness and the richness of the work of Christ. The book contains some useful criticisms of Otto's *Das Heilige*,[1] which is one of the most living books of present day German theology. Otto's continual references to God's distance from us are corrected by Rade's emphasis on His nearness to us in revelation and redemption. Rade's analysis of the Lutheran catechism is interesting and his criticisms

[1] Cf. Cong. Quarterly, II., pp. 231-5.

are acute and searching. The absence of reference to the love of God in the creeds and the catechisms of the Churches is deplored ; Rade aims at re-establishing it and restoring it to the place and the prominence it had, especially in the theology of St. John. The last twenty pages of the book are devoted to the Doctrine of the Trinity. This is the crown of our knowledge of God. While admitting that there are great difficulties in the orthodox conception of the Trinity, he suggests that God cannot be conceived without an object of love of equal rank. He whose nature and essence are love must always have an object of love. But we must wait for the other volumes of the series before we can estimate his views adequately. His analysis of the Biblical data is admirable and he freely criticises the use that is made of this data by the Reformed theologians.

An Italian Dictionary. By ALFRED HOARE, M.A. 2nd Edition. Camb. Univ. Press. 1925. 42s.

This Dictionary is a joy to behold and a treasure to possess. Our only advice is : " Make haste and get it." The first edition (1915) of 750 copies was quickly sold out. Within a few weeks it was difficult to secure a copy and the price had therefore steadily gone up. The new edition, which has only just come out, is one of three thousand copies and is fortunately offered at the same price as the first. There is a brisk demand for it and, like its predecessor, it will soon become scarce. This edition, like the *Nouveau Petit Larousse* (1925) contains many new terms which the experience of the war has brought into current use. The English-Italian part has been entirely rewritten and considerably enlarged. A novel feature is the translation of English geographical adjectives. There is no Italian Dictionary like this one, to which Mr. Hoare has devoted a life-time. The other dictionaries, *e.g.*, Barretti's and Millhouse's, are merely vocabularies. Mr. Hoare's is a scientific work that deals exhaustively with the history of the formation of modern Italian. This, together with Blanc's *Grammatik der Italiänischen Sprache,* would provide an adequate equipment for the study of the language. But unfortunately the latter has been long out of print and can only be obtained by advertising for it in Germany. The student will never consult Mr. Hoare's great Dictionary in vain. It will help him to read Dante and a modern Italian newspaper, but it will also encourage and sustain a scholarly interest in the language and in its evolution from Latin. While etymology is a strongly marked feature of the Dictionary and gives it a most fascinating interest, the idiomatic uses of the language are carefully and exhaustively noted. Naturally and inevitably there has been much compression in order that the author might keep his rich material within a reasonable space. It is marvellous how he has succeeded. But his signs and abbreviations must be carefully noted. To this end it would be wise to read and master the philological introduction, which, though not so extensive as the introduction to Hatzfeld and Darmesteter's *Dictionnaire de la Langue Française,* is none the less valuable and important. Limits of space prevent me from adding anything further, but I do strongly urge all those who are interested in Italian to secure the Dictionary while they have the opportunity. A great deal of valuable work is being done in Italy, and every year it is becoming more important to have a working knowledge of the language.

W. BLACKSHAW.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1925, *unless otherwise stated.*)

A GLUT OF BIOGRAPHY.

Ruysbroeck the Admirable. By A. WAUTIER D'AYGALLIERS. Translated by Fred Rothwell. Dent. 12s. 6d.

Luther and the Reformation. By JAMES MACKINNON, M.A., Ph.D., D.D. Vol. I. Longmans. 16s.

John Wesley and the Advance of Methodism. By J. S. SIMON, D.D. Sharp. 18s.

Jeremy Taylor. By W. J. BROWN, B.D. S.P.C.K. 6s.

Letters of Hannah More. Selected by R. BRIMLEY JOHNSON. Bodley Head. 6s.

Gibbon. By the Rt. Hon. J. M. ROBERTSON. Watts. 2s.

A Short Life of William Pitt. By J. HOLLAND ROSE, Litt.D. Bell. 4s. 6d.

Science and Scientists of the Nineteenth Century. By R. H. MURRAY, Litt.D. Sheldon Press. 12s. 6d.

The Life of Abraham Lincoln. By W. E. BARTON. 2 vols. Arrowsmith. 36s.

The Later Correspondence of Lord John Russell, 1840-1878. Edited by G. P. GOOCH. 2 vols. Longmans. 32s.

Disraeli and Gladstone. By D. C. SOMERVELL. Jarrolds. 12s. 6d.

From President to Prison. By FERDINAND OSSENDOWSKI. Allen & Unwin. 10s. 6d.

Fights for Freedom. By FRANCIS WILLIAM SOUTTER. Fisher Unwin. 6s.

The Life and Letters of William Boyd Carpenter. By H. D. A. MAJOR, D.D. Murray. 16s.

Henry Montagu Butler. By J. R. M. BUTLER. Longmans. 12s. 6d.

Memories and Hopes. By EDWARD LYTTELTON, D.D. Murray. 16s.

Memories of Life and Art. By W. SHAW SPARROW. Bodley Head. 12s. 6d.

Arnold Thomas of Bristol. Collected Papers. Memoir by N. MICKLEM, M.A. Allen and Unwin. 10s. 6d.

Reminiscences. By EMILY KINNAIRD. Murray. 5s.

Memorials of Alfred Marshall. By A. C. PIGOU, M.A. Macmillan. 12s. 6d.

Arthur Christopher Benson. Edited by E. H. RYLE. Bell. 8s. 6d.

Considerations on Edmund Gosse. By PATRICK BRAYBROOKE. Drane's. 7s. 6d. **Silhouettes.** By SIR EDMUND GOSSE, C.B. Heinemann. 8s. 6d.

The Story of the Brontës. By J. C. WRIGHT. Parsons. 6s.

The Adventure of Living. By JOHN ST. LOE STRACHEY. Nelson. 2s.

The Confessions of a Capitalist. By SIR E. J. P. BENN. Hutchinson. 18s.

Even the veriest glutton for biography must shrink from the repast now spread before him. Here we have biographies large and biographies small, biographies which will last for generations and biographies that will vanish in a few days. Perhaps the chief advantage in reading them all is that it makes one resolve, if ever one writes a biography, to make it as short as possible.

First we take three volumes that are a distinct contribution to learning; books that are far more than the lives of the men about whom they are written. Prof. A. D'Aygalliers' study of *Ruysbroeck the Admirable* well deserves the doctor's degree of the University of Paris and the Prix Marcelin-Guérin of the Académie française (once awarded to Sabatier for his *St. Francis*) that it secured. It is extremely gratifying that a work of this kind comes from a French Protestant pastor.

This book is not only a biography of one of the outstanding figures of mediæval mysticism—of whom, it is to be feared, the practical twentieth century knows very little; it is also an estimate of Ruysbroeck's position in the development of philosophical thought, Dr. D'Aygalliers claiming that his speculative mysticism is the link between Neoplatonism and Descartes, and so of great significance for modern thinkers.

Ruysbroeck was born in 1293; he was ordained in 1317, and, in 1343, with two others, went to the hermitage of Groenendael in the Forest of Brabant, taking vows in 1349 and attracting large numbers of people to see him by his saintliness and his writings until his death in 1381. He was beatified in our own times, and has his message for us, not only in his writings, but in such sound maxims as that which he was fond of repeating: "There is no happiness possible without work."

Mr. Rothwell has given us a readable translation—by no means an easy task with a work of this kind. A bibliography and index would have added to the value of the book, though it is only fair to say there is a detailed list of contents.

Professor Mackinnon's book on Luther fills a real gap for students who read only English. Probably it is true to say that not since Lindsay's *History of the Reformation* has such a contribution to the study of Luther been made in this country. Readers of German have had much at their disposal, while in French there has been the work of Strohl, to which Dr. Naish has drawn attention in our own pages. In English, however, there has been very little available, and it is unfortunate that the one recent life that has been translated (Grisar's in six volumes) is marked by strong Roman Catholic prejudices.

Dr. Mackinnon's book—the continuation of which we shall await with eagerness—is, therefore, very welcome. It is marked throughout by sound scholarship and wide reading, and whether readers approach it from the side of theology or of history, they will not find it wanting. As the Preface says, "As a religious movement, the Reformation without Luther is unthinkable," and such were his contributions to the development of theological thought that all who are concerned with the history of Christian doctrine must master his teaching. In this they will find the present book a great help, for it gives a clear exposition of Luther's teaching (and of its sources) as well as making plain certain confused periods in his life.

There are slips on pp. 93, 131, and 208.

Wesleyan Methodists are noted for loyalty to their denomination. Perhaps that is the reason why Dr. J. S. Simon is able to continue his thorough and painstaking account of the life and work of Wesley. Already two volumes (18s. each) have appeared, and now comes the third, in which the story is continued from 1747 to 1756. Dr. Simon writes well, and the interest never flags; in these years it is heightened by the account of Wesley's dealings with the other sex—the unfortunate episode with Grace Murray, and the still more unfortunate marriage.

Canon Brown's *Jeremy Taylor* has nothing of the charm of style of Sir Edmund Gosse's study, but it is a useful compilation for those who want to learn something about the gifted Anglican who argued for *Liberty of*

Prophesying at one period, and threatened Nonconforming ministers in his diocese that " they would smart for it " at another. Canon Brown's prepossessions are not hidden, but his summaries of Jeremy's writings are apt and serviceable. We wonder if anybody ever opens *Ductor Dubitantium* now—or indeed, how many even turn the pages of *Holy Living*.

Mr. Brimley Johnson is to be commended for his entertaining selection from the *Letters of Hannah More*, that elusive figure who moved among eighteenth century wits and yet had strict Sabbatarian views, with the dread of " enthusiasm " that marked Wilberforce and his group. Johnson, Garrick, Boswell (at one point intoxicated, and at another telling of the " anecdotes " of Johnson he was preparing, saying he " would not cut off his claws, nor make a tiger a cat to please anybody "), Sir Joshua Reynolds, and Horace Walpole flit through the pages, and there are accounts of Macaulay's youth and of Miss More's charity schools in the West. It would be hard to beat, for a retort, that of Hutton, the Moravian, who had the honour of being occasionally admitted to the royal breakfast table. " Hutton," said the King to him one morning, " is it true that you Moravians marry without any previous knowledge of each other ? " " Yes, may it please your majesty," returned Hutton, " Our marriages are *quite royal*."

Mr. J. M. Robertson has such conspicuous ability that it is a great pity that he suffers from a Christianity complex. So much is this the case that his *Gibbon* (expanded from an essay published in 1904) becomes, in many places, rationalist propaganda pure and simple. Mr. Robertson is especially severe on previous biographers, and especially on Cotter Morison, but he himself betrays amazing partiality and when he confesses that in saying, " I consider Religion is the best guide of youth and the best support of old age," Gibbon " was in fact making himself agreeable, in his usual amiable way, to his orthodox aunt (from whom he had expectations)," he really must not expect enthusiasm for Gibbon's character, even from those who put him in the first rank of historians.

Mr. Robertson's chapter on Gibbon's style is admirable, but his own leaves something to be desired. He is too fond of out-of-the-way words (in the course of six lines we have " anchylosis " and " rictus ") and sentences like " Morality progressively orients itself to essentials " are not uncommon.

Dr. Holland Rose's *Life of William Pitt* was at once recognised as the first adequate biography of its subject. The *Short Life* now published is not an abridgment, but is a new summary, using the evidence made available since 1911, when the *Life* appeared. It is unnecessary to say that the new volume is a skilful piece of work by an acknowledged authority on the period. It will be found useful by those who do not need to consult evidence or to refer to the authorities quoted in the larger work.

It is passing strange to find the name of Dr. R. H. Murray on the title page of a book dealing with science, for we thought he was indissolubly wedded to Erasmus and his times. Though the present volume contains nothing that is new, it gathers together in a handy way a good deal of information about the scientists with whom it deals, Dr. Murray having summarised the biographies that form his favourite reading. After chapters on Jenner, Simpson, Lyell, Helmholtz and Joule, Darwin's precursors, Darwin, Pasteur, and Lister, there are concluding chapters on " Forgotten Scientists " and " Limitations of Scientists," and a full bibliography. As the book overruns its period and deals with many twentieth century names, it is rather surprising to find no account of the work of Sir W. H. Bragg. Dr. Murray has given us an unusual book which will appeal to all interested in the personalities of the world of science.

The American appetite for facts about Abraham Lincoln appears to be insatiable. *Lives* and *Studies* and *Dissertations* pour from the press and now Dr. W. E. Barton, one of the leading Congregational ministers of the United States, not content with his *The Soul of Abraham Lincoln*, and the *Paternity of Abraham Lincoln*, has given us this two volume *Life*.

The work is well done and readable from beginning to end, though one doubts the need for discussing at such great length the legitimacy of Lincoln's mother or for dragging in everybody who claims to have seen or heard Lincoln at any time. Dr. Barton has put an immense amount of time and labour into his work, and the biography will rank as authoritative. He has done much to dispel the legends that have gathered round the President, and has pricked many a bubble blown by imaginative minds after Lincoln's death. Of Lea and Hutchinson's *The Paternity of Abraham Lincoln*, he writes, "It is high praise to say that it is not always wrong. It will be cited in a few places in the present work, but for the most part, it is to be rejected." Of the Hon. Mr. Chittenden he says: "Mr. Chittenden, while in ordinary matters a truthful man, was a very unreliable historian. . . . Not that Mr. Chittenden was the greatest liar in Washington; he was not. But he was one of many men who coloured their memories with their imagination until their accounts became wholly unsafe as historical data." On this line the psychologists will find a good deal of material in Dr. Barton's pages, which altogether make us inclined to wonder how many people are capable of telling the truth.

It is worth noting that frequently the sardonic humour of Safed the Sage comes to the assistance of the historian: "Women had plenty of spare time until the invention of sewing machines and other labour-saving devices for women."

"Like the Detroit coloured man, who, hearing that the world was coming to an end, prepared to move across into Canada until the world got done ending. . . ."

Of John Drinkwater's play, by the way, Dr. Barton says that it is "wrong in all its details and right in its essential message."

Dr. Gooch's *Later Correspondence of Lord John Russell* is material for history rather than biography. The *Earlier Correspondence* was published in 1913, and now scholars will be glad to have at their disposal the letters written between 1840 and 1878. The Introduction and the selection of letters are as clear and competent as is all Dr. Gooch's work, and the notes are reduced to the smallest limits. Most of the great figures of nineteenth century European history appear in these pages, which will not only be indispensable to students, but also of service to statesman and diplomatists to-day. The letters to and from the Queen are of great interest, and there are delightful thumbnail sketches, such as that of Palmerston, who "is perpetually making new maps of Europe."

Interesting as we have found Mr. D. C. Somervell's volume, we are not enamoured of this method of the "duo-biographical sketch." Disraeli and Gladstone filled so much of the canvas of their times that biography inevitably becomes history, though it is to Mr. Somervell's credit that, in telling a familiar story, his pages never become dull. There is much acute criticism and some of his observations offer much food for thought. For example: "The unreformed constituencies, from the French Revolution onwards, gave a continuous Tory majority. The middle-class electorate of 1832 spoke with an ambiguous voice. The semi-democratic electorate of 1867 'swung the pendulum.' What the fully democratic electorate of both sexes, enfranchised by the Act of 1918, is going to do, remains to be seen."

It is only in the "Conclusion," however, that we get the two great statesmen analysed and contrasted. Mr. Somervell here gives us the sum of the whole matter: "The cause, no doubt, lies deep in the characters of the two men. Gladstone was first and foremost a moralist. Every question became with him a matter of right and wrong. Or, if one likes to approach the problem from another angle, one might say that Gladstone, having first interested himself in politics on their ecclesiastical side, never quite abandoned the habit of regarding an opponent as a heretic. Disraeli, on the other hand, viewed every political question as a problem in expediency. Opponents were mistaken, and error must be stamped upon, but after all there was nothing to get angry about, for anger is itself inexpedient."

Readers on the search for thrills will have a find in Prof. Ossendowski's book. The first part, dealing with the Russo-Japanese War, has many exciting adventures, which do not cease when Ossendowski becomes "President of the Committee of Government of the Russian Far East." The most valuable part of the book, however, is that describing the writer's prison experiences—vivid, revealing descriptions of life and personalities. As we read the account of the sufferings of thousands, we can understand why the opening of the prisons by the Bolshevists resulted in such an outpouring of blood.

Fights for Freedom is a continuation of *Recollections of a Labour Pioneer.* Mr. Soutter did yeoman service for Radicalism and Free Trade, and these accounts of his experiences are racy and full of life. Though the writer is not afflicted with an overplus of modesty, and is rather too inclined to write down some of his colleagues and opponents, his courage and enthusiasm command our admiration. Mr. Soutter's descriptions of the partiality of revising barristers and of the follies yet remaining in our registration system deserve consideration. Why the Australian method, in which the franchise is given to a voter as a man and not attached to a property and given as an occupier, lodger and so forth, is not adopted, we fail to see.

Principal Major's *Life and Letters of William Boyd Carpenter* gives us, in wisely limited space, a clear account of the silver-tongued Bishop who was a friend of princes, a reconciler of ecclesiastical parties, and a populariser of knowledge. The cream had been taken off Dr. Major's dish by the Bishop's two autobiographical volumes, but, nevertheless, there are many informing letters, notably those from the ill-fated Czarina, from Queen Victoria, and from the Kaiser, who, in July, 1910, says: "The task I have most at heart is the maintenance of the Peace of the World," and in January, 1913: "I am working with the utmost energy to try and save Peace for the World."

It is interesting to note that the Kaiser had Bernard Lucas's *Conversations with Christ* translated into German, and said, "It never leaves my table at home or abroad."

It is difficult for one who belongs neither to Harrow nor to Trinity to write with full justice of that grand old man Montagu Butler. The story of Butler's headmastership has already been told; now his son tells of the last thirty years, from the time the Mastership of Trinity was accepted to the end in 1917. Mr. Butler has done his work with restraint and with ability, and the dignity, the charm and the lovableness of his father's character, all appear. The Master was a great human, and the biography allows us to see him. The volume contains some of Butler's poems and three of his addresses.

Canon Lyttelton's book is so scrappy and desultory that it disappoints one's expectations—though single chapters, particularly perhaps, that on

" Cricket " are very readable. One who has lived so full a life—Eton, Cambridge, Haileybury, Eton again—cannot fail to have much that is interesting to say, but the Canon's eyes do not seem to have looked far beyond his own class and, especially after reading Mr. Keynes's memoir of Alfred Marshall, one is conscious of something wanting in the Canon's outlook. " Desultory " is, indeed, the only word to describe the book—much as one can enjoy dipping into it—and from the chapter on " Books " it must be inferred that the Canon's studies were desultory, too.

Mr. Shaw Sparrow's *Memories* make one of the most refreshing books we have read for some time. This may be because, in the course of his life, the writer has played many parts—artist, actor, editor; or it may be because he has never grown up and still commands the schoolboy's slang; or, again, it may be that he has the gift of making common things, such as wheelbarrows, intensely interesting. Many people who are not artists will find these reminiscences of training at the Slade under Legros and in Belgium, of touring with F. R. Benson, and of literary struggle and enterprise, very attractive.

Miss Emily Kinnaird's volume is the story of a useful life of service. Born in 1855, of a devout and practical family, Miss Kinnaird gave her life to religious work, especially to the Y.W.C.A., in Great Britain and India —and, indeed, all over the world. In some places the book is inclined to become little more than a catalogue of names, but those who have been connected with the Y.W.C.A. will value this record. There is a strange slip on p. 16, where reference is made to 1624, when " sixty Friends, under their leader, George Fox, left this country." To what this refers is doubtful, but 1624 was the year in which George Fox was born.

Arnold Thomas of Bristol contains fourteen sermons, papers and addresses, with a memoir by Prof. N. Micklem. We are glad to have an account of one of the most gracious and winsome personalities in Congregationalism—scholarly, earnest, zealous, Christ-like. The addresses selected bear dates ranging from 1880 to 1922, and include the two delivered from the Chair of the Congregational Union.

Prof. Pigou's *Memorials of Alfred Marshall* is a good example of what a biography should be. Mr. Keynes contributes an admirable memoir and a most useful annotated bibliography; there are brief reminiscences by Prof. F. Y. Edgeworth, Prof. C. R. Fay, and Mr. E. A. Benians, and Prof. Pigou's Memorial Address. 125 pages are occupied by letters, and over 250 by selections from Marshall's writings, this selection being exceptionally valuable in the case of one whose literary output altogether failed to represent the extent of his researches. Marshall was one of the most inspiring figures of our day. Single-minded in his search for truth, he never lost sight of the man in economic theories; the struggle and hardship of the poor were always before his eyes. Marshall revolutionised the study of economics in this country, and this volume is a fitting *Memorial*. Some of his opinions deserve to be quoted:

In 1902 . . . " Municipal housing seems to me scarcely ever right and generally very wrong. Municipal free baths seem to me nearly always right."

In 1910: " I know a good deal of the habits of life of the rural population within an old man's cycle ride of Cambridge, say an area of about 600 square miles. I doubt if there is any rural population on the Continent of Europe, unless it be in Scandinavia, which is so prosperous, so happy, or so much given to thoughts and emotions larger and higher than those of merely local life. I attribute this chiefly to the influence of non-conformist chapels, with whose theological views I have nothing in common, but

which I believe give an individuality and a holy sanction to the inner life of even the 14s. a week labourer that is very rare elsewhere."

In 1915, to J. M. Keynes: "I shall not live to see our next war with Germany, but you will, I expect."

In *Arthur Christopher Benson*, some of Benson's friends give their impressions of the famous essayist, the writers being Dr. M. R. James, Vice-Provost Hugh Macnaughten, Stephen Gaselee, Percy Lubbock, Sir Mark Sturgis, the Hon. Ed. Cadogan, Mr. Geoffrey Madan, and Mr. E. H. Ryle, who edits the volume. These friends knew Arthur Benson intimately at different periods of his life, and the symposium gives us a clear outline of him. The most valuable contribution is Mr. Lubbock's chapter on "The Author of His Books"—a very sound and discriminating estimate of Benson's work.

We should dearly like to know what Sir Edmund Gosse thinks about Mr. Patrick Braybrooke's book. We imagine that it must have been too much even for his urbanity, and that the calm restraint which marks all his work must have been highly tried. Mr. Braybrooke must be spending his substance in riotous publishing. Some time ago, we had strong things to say about his *John Morley*, while we thought we discerned some improvement in *J. M. Barrie*, but *Considerations on Edmund Gosse* is indeed "the limit." The spelling is shaky, the proof-reading (exericse on p. 69, peotry on p. 71) is bad, the punctuation is as weird as ever, and the style such as never was before on sea or land. Take one or two sentences—examples, rather:

p. 63. "One fault that can be found with Bernard Shaw's plays are their want of action."

p. 145. "Concerning this interesting person who not one per cent. of Oxford men seem to have heard of, Gosse writes, quite evidently liking this obscure dramatist's will and tenacity. So he comments: "

p. 11. "With a keen tenacity of purpose, throughout the book, Gosse insists that we shall realise, how Swinburne, was in the real sense, an inevitably lonely person."

All men of letters must pray to be saved from Mr. Braybrooke. We notice that it is to be Mr. Bernard Shaw's turn next; we hope that Mr. Shaw will not be appearing in the dock shortly afterwards on a charge of murder.

It is a relief and a delight to turn to Sir Edmund's own writings, clear and limpid as they are. In *Silhouettes* forty-two of the *Sunday Times* articles are collected, and a better arm-chair volume for the book-lover cannot be imagined. His wide knowledge is not vitiated by wild enthusiasms or an unbalanced judgment, though, of course, we do not always agree with him (fancy finding *James Woodforde's Diary* boring!)—and he is always so very readable. The publishers would have been wise to place the title of the book discussed at the head of each article.

While any information about the Brontës is welcome, we might have been spared Mr. J. C. Wright's book. It is not well written, it contains nothing that is new, and misprints and mistakes abound. We have "the Brussel's episode" "Thackeray's *Edmond*," "Miss (Jane) Austin" and "Lockart." We should like to know how long it takes Mr. Wright to walk the four miles from Haworth to Cowan Bridge; part of this road has taken us the best part of a day, walking at four miles an hour! The book fails to take account of several recent publications and, indeed, is altogether superfluous.

We welcome the issue of a cheap edition of Mr. Strachey's autobiography, one of the best books of the kind published in our times. It is full of interest, though, of course, it irritates: Mr. Strachey has always been right, is right

at the moment, and will always be right. We had to turn to Mr. A. G. Gardiner's famous study of him to regain true perspective.

Sir Ernest Benn's book has already gone through several editions. The writer tells us that his income is £10,000 a year, that he has two cars, and belongs to that class which is the *bête noire* of the street-corner orator. He claims that in and by his money-making he is rendering service to the community, and apparently holds that the greater the amount of money he can make by his enterprise (he reckons his time, by the way, as worth £5 an hour) the better it is for everybody else. Socialism, Protection, the Post Office, Trade Unions, and the Income Tax authorities are all vigorously criticised. The account of Sir Ernest's evolution from a 5s. a week boy to a £10,000 a year man is one that would have delighted Samuel Smiles, and we imagine that Sir Ernest has not overlooked the fact that his book, in addition to presenting a point of view which all social reformers should ponder, will prove to be an effective advertisement. There are those who would call it "boosting," and perhaps the undiluted self-confidence of the writer gives them some excuse. EDITOR.

TRUTH AND FICTION.

THE Gospels are not biographies, and leave unsatisfied the desire of many hearts to know in greater detail the earthly life of Jesus, for their purpose is not to gratify curiosity, but to evoke and sustain faith. What seems their defect, the pious imagination has sought to correct. The Apocryphal Gospels seek to supplement the Gospels, and some of the legends handed down in the Church are not altogether incongruous with the reality, but others are incredibly ugly. In recent years the biographical interest in Jesus has for many minds displaced the dogmatic interest in the Christ. And much has been gained by the recovery for the thought of to-day of the historical Jesus. Reverent and responsible scholarship is, however, recognising that we cannot reconstruct the biography of Jesus from the material the Gospels afford; to place all the events in their chronological order is now impossible for us. We can at best study aspects of that life so as to apprehend and appreciate the significance of the historical personality. But the pious imagination to-day as of old knows not such reserve. There lie before me three books which attempt to make more *realistic* the story of the Gospels. *The Master and His Friends* by the Rev. H. A. Wilson, M.A. (Longmans, 5s.) is "a story of the life of our Lord Jesus Christ for young people." The story is very reverently told with a restrained exercise of the imagination, but the writer is quite uncritical in his use of the literary sources, and he imports into the narrative theological ideas which belong to a much later stage of development; he reads back the faith of to-day into the minds of the witnesses of the earthly life. *Through Human Eyes* by the Rev. F. Chenhalls Williams (Longmans, 2s. 6d.) is an attempt to present the familiar events as they appeared to the spectators or actors in them; but it may be doubted whether the writer's imagination has been altogether successful in accomplishing the task of divesting his own mind of its preconceptions, and of so getting into the minds of the contemporaries of Jesus as to see with their eyes and hear with their ears. For he has not the equipment either as scholar or thinker necessary to fulfil his daring purpose. The manner of the telling is in this, as in the previous volume, reverent, and the language used is fitting the theme. Mr. John Oxenham's *The Hidden Years* (Longmans, 5s.) seeks to supply by the use of the imagination what the Gospels have not given us. For the most part it deals with the conditions, relations, events, and experiences of the unrecorded thirty years

in Nazareth. Here too one cannot question the devoutness or the reverence of the writer's intentions. With some skill he seeks to find for the sayings of Jesus a basis in His dealings with men in these "hidden years." To my mind there is, however, one very serious error in judgment, and defect in taste, in the introduction of a love-story.[1] Jesus is represented as loving, and being loved by, a woman Zerah, and as only with a severe struggle surrendering this human relation on account of His vocation. For this addition to the story there is no historical evidence. The one woman whom the Gospels bring into closer association with Jesus because of her truer understanding and more fervent devotion is Mary of Bethany; and they do not suggest any romance such as the writer introduces without any warrant. What Jesus said about the subordination of all earthly relationships to the Kingdom makes for me quite inconceivable such an experience as is described. Jesus's love for his small dog, Tobias, is not so incredible, and may appeal to lovers of animals; but surely there is a descent from the sublime to the ridiculous when "the little brown dog" appears with the Risen Christ, and when "a little bit" of the broken bread is given to Tobias. There is an anachronism in imputing so developed a Christian creed to the companions of the earthly life of Jesus. After reading these three volumes as sympathetically as I could, because I respected the intentions of the authors, I am constrained to thank God for the reserves of the Gospels, and to be confirmed in the conviction that in this sacred realm truth is immeasurably better and worthier than fiction.

Impressions of Jesus (Clarke, 6s.) forms a transition from these popular presentations to the more scholarly treatment. The "impressions" are supposed to be communicated in letters to his friend by a merchant about 52 A.D., when he was about seventy years of age. The anonymous writer shows a very wide knowledge of prophetic, apocalyptic, and apocryphal literature, and of contemporary Judaism. Why he should have adopted the fiction he has instead of writing in a direct way it is difficult to understand, for he shows no vivid imagination or gift of picturesque writing to achieve literary *realism*. The supposed disciple's reflections bulk more largely than the impressions made by the Master. There is no historical probability that in the circle of the disciples there existed one capable of being impressed by Jesus as is here represented. The writer states opinions for which there is no evidence, and takes liberties with the evidence of the Gospels. The story of the Virgin-birth is implicitly denied (p. 33). There is no proof that any Jew thought of the Messiah as the suffering Servant of God (p. 107). The feeding of the five thousand is explained in a rationalising way (p. 182). Mary of Bethany is identified with the woman that was a sinner (p. 212). The Triumphal Entry into Jerusalem is treated as a plot of Judas (pp. 219-222). The institution of the Last Supper is not mentioned. The cutting off of the ear of the high priest's servant is ascribed to Mark and not to Peter (p. 234). Before any of the appearances of Jesus some of the disciples reached the conclusion "that Jesus the living one, was not in the grave among the dead" (p. 241). The divinity or sonship of Jesus is that "of spiritual kinship and likeness to God" (p. 250). Such statements need justification, and should not be presented in this fictitious dress. The volume shows ability and is well written, but seems to me to fail in its purpose.

[1] It is only fair to Mr. Oxenham to say that we read this volume before Dr. Garvie, with the expectation of being irritated by it, as we had so often been by imaginative works of this kind. We were pleasantly surprised to find that we were not "jarred" once, and were so charmed with the reverent way in which the author had performed a very difficult task that we wrote at once to him to say so! Dr. Garvie agrees that this footnote should be added.—ED.

The Rev. David Ross's *About Jesus* (Nisbet, 4s. 6d.) is a volume of good sermons which an ordinary congregation would hear with pleasure and profit. In that the themes dealt with are connected with the Four Gospels, the home of Jesus, and the places in which He exercised His ministry, the volume aims at that touch of *realism* which is common to the volumes already reviewed. But the sub-title *Studies in the Life and Teaching of Christ* promises more than the volume performs. One is led to expect more, and the disappointment may lead one to appreciate at less than its own value what is offered. The presentation of Jesus shows no trace of knowledge of, or interest in, what modern scholarship has to offer. The discussion of Jesus as boy-carpenter, etc., shows no psychological insight to make the personality more intelligible. The author runs away from a problem which Christian thought must handle, however reverently. Acknowledging growth, he refuses to apply the laws of human growth to Jesus as a sinless soul, and conjectures that the sinlessness may even have disturbed the working of those laws. Useful as evangelical and practical exhortation, the volume offers no contribution to a fuller knowledge of, or a deeper insight into, its great theme.

Principal Clow's *The Five Portraits of Jesus* (Hodder, 6s.) is the work of a scholar and thinker, and with its contents I find myself generally in hearty accord. The five portraits are those of the Synoptic Gospels, the Fourth Gospel, the Primitive Church, the Epistles, and the Epistle to the Hebrews and the Apocalypse. It seems to me that the author passes over the critical problem of the Fourth Gospel too lightly, that in dealing with the Epistles he would have done better to limit himself expressly to Paul, and that the combination of the Epistle of the Hebrews with the Apocalypse as giving one portrait is unjustified, as, in spite of resemblance, the differences are very great. Welcome is the recognition of the full humanity of Jesus, of the development of His self-consciousness, and also of the gradual apprehension of the personality of Christ in the Christian community. There are statements, however, to which exception must be taken. It seems an exaggeration to say that " to Paul every detail of Christ's earthly ministry was a precious jewel." It is a dangerous use of the argument from silence to assert that Jesus did not pray with His disciples ; there is nothing to suggest that He held aloof from them in their devotions. I cannot see how the evidence of the end of *Mark* is stronger because it comes from a later writer. Was the Lord's day a day of rest as well as of worship from the beginning ? (p. 123). In a passage of doctrinal exposition should the figurative language of " sitting down upon the throne with God " be used as if it were to be taken literally ? (p. 160). The writer's unsympathetic attitude to the Social Gospel (pp. 218-219) is to be regretted. With what is stated regarding the Temptation (p. 233), and Jesus's understanding of *Isaiah* 53 (p. 240) I entirely agree. Though conservative critically and theologically, this volume can be cordially commended as a valuable contribution to our appreciation of the greatest personality in human history.

Last, and best of all, is the Rev. Gwilym O. Griffith's *St. Paul's Life of Christ* (Hodder, 7s. 6d.). If Dr. Clow's volume shows how inadequate is the present tendency to confine attention to the earthly life of Jesus, and how necessary it is to consider what the New Testament has to offer by way of further interpretation, this volume takes one of the portraits and exhibits its glory to us. After dealing with Paul's experience in Christ Mr. Griffith traces the life of Christ as it is presented in Paul's writings in five stages—before the ages, in creation and in man, incarnate, risen and exalted, and beyond the ages—and then adds a chapter on the relation of the Living Christ to the Doctrines of Grace, in which very skilfully he offers an exposition and

defence of Pauline doctrines now often mis-prized. With most of this chapter I feel myself in sympathy, except with the treatment of the Divine Sovereignty, in which—as occasionally in other parts of the volume—a problem is evaded by an appeal to mystery. The impression the volume makes upon me is that the writer is a man of wide general reading rather than technically a scholar or a theologian. The writing is often very eloquent, but occasionally too rhetorical; and there is too much figurative language instead of lucid exposition. There is here and there a strange use of words, such as "integrity" for "integration" (p. 52), "paracleted" (p. 56, 179), "Sauline" (p. 101), "paracletion" (p. 174), "partialism" (p. 193), "priested" (p. 198). On p. 58 is a statement which seems truer than it is: "It is the poet-musician, and not the theological dogmatist, who approaches nearest to the Pauline mood." The author of this book has got near to Paul; now and then he has proved himself poet rather than theologian. These qualifications do not detract from sincere appreciation and cordial commendation of a very fine bit of work. For to know Christ we need Paul's vision as well as the records of the Gospels.

ALFRED E. GARVIE.

Psychology and the Church. Edited by O. HARDMAN. Macmillan. 12s. 6d.

The Church in the title of this book means "the Catholic Church as seen in the Anglican Communion," and the aim of the various writers is to discuss the bearing of modern psychology on the life and worship of Anglicanism. The Editor has brought together an excellent team for his purpose. The Bishop of Southwark, in a brief introduction, shows how much psychology has to teach us in regard to preaching, worship and the care of souls, and the other contributors back him up well. Dr. W. R. Matthews starts off with a very discriminating, but all too brief, essay on the limitations of the psychological standpoint. He is followed by Mr. Grensted on "The Progress of Psychology." His article is perhaps the best in the book, and gives a broad survey of the whole subject up-to-date. It is a pity, however, that English writers do not pay more attention to the constructive work on psychology—especially in relation to religion—which is now being done in Germany. Other articles deal with the psychology of prayer, worship, evangelism, education, spiritual healing, etc. They naturally vary in value, but all contain suggestions which every Christian teacher will find very useful. Generally speaking, they are sane and cautious in tone and carry us about as far as we can go in the present transitional state of psychological science. Most of the writers, however, find it difficult to escape from the curious parochialism which seems always to beset the Anglican mind. After all the Anglican Church forms but a very insignificant section of English-speaking Christendom and to write as though it were the only Church worth considering involves a very serious loss of perspective. No doubt there is a peculiarly Anglican type of psychology which very much needs study and investigation. But it is not exhaustive, nor is it even typical of modern Christianity. When will writers on religion, and especially on Christianity, learn to approach their subject without first putting on their denominational blinkers? W. B. SELBIE.

An Introduction to Psychology. By H. A. RAYBURN, D.Phil. Harrap. 6s.

This is a very useful book which may be confidently recommended to all beginners in psychology. It is really more than an introduction, for it covers the whole ground though in comparatively brief compass. Dr. Rayburn is a teacher and knows how to make his subject intelligible to those who have had little or no previous preparation in it. He leads them on

gently from the psycho-physical beginnings to the study of all the various mental processes and the situations to which they lead. He writes always with saving common sense and in a clear and arresting style. He is a good example of his own dictum to the affect that "Vague generalities about the mind, about faculties, about interest, attention, will-power and the like do not enable the teacher to understand how the learning process actually proceeds and unless he understands the process he cannot control it except by accident" (p. 166). The whole book may be regarded as a commentary on this text. W. B. SELBIE.

The Personal Equation. By L. BERMAN, M.D. Allen & Unwin. 8s. 6d.

The problem of personality is one that we have always with us, and despite the labours of philosophers and psychologists no final solution of it has yet been found. Dr. Berman's work is a very interesting attempt to treat it from the standpoint of medical psychology. He regards every human being as a chemical mechanism, as he certainly is, and his investigations point to the conclusion that he is nothing more. He makes much of the very close inter-action between mind and body, and shows how remarkably mental and moral qualities are affected by obscure physiological changes. The most potent agents in these changes he discovers to be the glands, and he therefore concludes that we are little more than gland-controlled marionettes. "The grey matter of the brain and the glands of internal secretion, the pituitaries, the pineal, the thymus, the thyroid and the para-thyroids, the liver and pancreas, the adrenals, and the sex glands constitute the core of personality, because they are the mediators between the individual and the environment." Of the great importance of these glands and of their profound influence on character there can be no question. Dr. Berman gives chapter and verse for his conclusions regarding them, and the evidence he adduces is as impressive as it is interesting. But it certainly does not amount to a demonstration that personality is no more than the result of gland secretion. Examination of our physical constitution still leaves the ego the complex mystery that it was before. A book like this carries us very little beyond the familiar position that the body is the organ of the mind or self, and that changes in the one inevitably affect the other. It is a good thing to know how close this relation is, but the knowledge does not disturb our conviction that there is more in human personality than can be accounted for on a materialistic basis alone. W. B. SELBIE.

Psychological Healing. By PIERRE JANET. Allen & Unwin. 2 vols. 42s.

This is a translation of Janet's great work in which he gives a complete discussion of the history and bearing of psychotherapy, or of the application of psychological science to the treatment of disease. It can hardly be regarded as a book for the general reader, though there is very much in it which he would find of intense interest. The earlier part, in particular, in which Janet deals with the history of mental and moral treatment, is both fascinating and useful. In the course of this discussion the author has some very trenchant criticisms of Christian Science and of various systems of what he calls medical moralisation. This is followed by an exhaustive discussion of suggestion and hypnotism, which leads on to the main part of the book dealing with various methods of the treatment of neurotic conditions. The second volume is somewhat more positive, particularly in its discussion of the education and re-education of neuropaths and of the various methods of moral guidance. All this, however, is more intended for doctors and for others who have to undertake the

treatment of such morbid conditions. In regard to the general results of psychotherapy Janet is very wisely cautious. He recognises that much has already been achieved, but that the whole science is still in its infancy, that too much must not be expected of it, and that we must await the results of much closer and fuller investigation before psychotherapy can take the place that it probably ought to occupy. W. B. SELBIE.

The Christian Doctrine of the Godhead. By A. E. GARVIE, M.A., D.D. Hodder. 16s.

The Attributes of God. By L. R. FARNELL. Oxford Press. 12s. 6d.

It is a welcome sign of the times to have a complete system of theology under the above name from the pen of Dr. Garvie. In 1893 Dr. Fairbairn wrote in his famous book, *The Place of Christ in Modern Theology*: "What a contrast does the workshop of a living theologian present to the library of the older divine! Dogmatics and Apologetics have almost disappeared from it, and in their place stand books on almost every possible question in the textual, literary and historical criticism of the Old and New Testaments." Now to some extent at any rate the flood of criticism has spent itself; and with regard to both the Old and New Testaments as well as to the history of Christian doctrine definite new bodies of knowledge have come into being. The need of the time, therefore, is reflection and systematisation, the attempt to exhibit as a whole the new world of religious, and in particular of Christian thought which has come into being. Dr. Garvie, after forty years of preparatory study, has given us the results of his own endeavour "to see things steadily and see them whole," and not only our own Congregational Churches but the whole Christianity of our country owes him a debt of gratitude for so doing. For it is no easy or simple thing to achieve such a systematisation of Christian theology under modern conditions: to adopt a phrase from Dr. Garvie himself, it is a "greatly daring" work.

The system claims to be a presentation of the Christian faith. It is, says the author, not Apologetics, but Dogmatics. It starts from the fact of Christ as the central thing in Christianity, and develops from it first a doctrine of Christ's Person and work; then a doctrine of God and of His relation to the world and man; next a doctrine of the Holy Spirit as the common Spirit of the Christian society; and finally a view of the Holy Trinity. The order pursued is supported by the reflections that in primitive Christianity baptism was first in the name of Christ and then in the name of the Trinity; and that the Apostolic Benediction in 1 and 2 *Thessalonians*, *Galatians*, and 1 *Corinthians* mentions only "the grace of the Lord Jesus Christ," while 2 *Corinthians* adds to this "the love of God and the communion of the Holy Ghost" as the reason for and the result of the fact of Christ.

The book, then, is Dogmatics, the explication of the fact of Christ through Christian experience. Yet Apologetics is in reality never very far away. There is an introductory section showing the nature of religious faith and why, as Herrmann says, our faith needs historical facts. There is a constant relation of the doctrine to the results of historical criticism on the one hand, and of modern science on the other. Above all there is a strong element of philosophical speculation running through the book, binding the different parts together. Dr. Garvie first made his name as our best and most sympathetic exponent of Ritschl. But there is in his system nothing of the Christian agnosticism which Ritschl—and—still more—Herrmann based on Kant. His affinities are not with Kant, but with his successors, the German idealists, who "assumed and truly that as man thinks, if he thinks as he must think, he does not get further away from but nearer truth" (p. 274).

It is impossible here to deal with particular results. There is practically not a theological problem of the day left untouched. But the thing of central importance is the construction of the Person of Christ. "For the *static* conception of natures we substitute the *dynamic* conception of personality. Instead of conjoining in one person the differences of these two natures we show the concurrence of the divine activity manward and the human activity Godward—an affinity that fitly issues in community. Imperfect but receptive and responsive human personality becomes the channel of the manifestation and operation in history of the communicative perfect God" (p. 194).

Along with this may be mentioned the notion of creation as a Divine "Kenosis" of God and of His redemptive revelation, with its consummation in the redeemed family of God as the Divine "Plerosis." God had voluntarily to limit Himself in creating, but it was with a view to a self-fulfilment, to be achieved as the final result of the creative process through the ministry and mission of Christ.

This short notice is altogether inadequate to the wealth of knowledge—and still more to the constructive power—shown in this book, which requires to be studied in detail to appreciate its worth.

The Attributes of God is a second series of Oxford lectures by the Rector of Exeter College, well-known as the author of the great five-volume work *The Cults of the Greek States*. In the first series, *Greek Hero Cults and Ideas of Immortality*, delivered in 1921, Dr. Farnell kept strictly to his own peculiar field of Greek religion. In the present work he has taken a wider range.

The subject is one not very commonly dealt with in a separate volume, and the treatment also is not that most usual in Gifford Lectures. Most of them have been strictly philosophical, though William James (1901-1902) brought psychology and Driesch (1907-1908) biology into the field. Dr. Farnell comes to his subject through Comparative Religion. He explains that his purpose is to discuss the attributes of God by the pragmatic method, showing how they have been conceived in the various actual religions of the world, where these characteristics of the Divinity have been put forward as meeting some urgent human need. Dr. Farnell ranges over the whole domain of Comparative Religion to find matter for his purpose, and often succeeds in casting fresh light on important and vital religious subjects. He might almost have taken as his motto the familiar line "Quicquid agunt homines nostri farrago libelli." There is hardly a phase of religion that cannot be discussed under one or other of the Divine attributes, and Dr. Farnell has taken full advantage of the fact. Many of his *obiter dicta* are striking and illuminating. Those theologians especially who are inclined to take too narrow a basis for their constructions ought to read this book. Dr. Farnell rightly holds that while the science of religion can never create religion, it can profoundly modify it. What he justly claims for it is "that if progress in religion is still humanly possible, possible that is through human thought and will, Comparative Religion can be a most useful guide to point out the path of advance—and if no advance is possible, it can still be of service in saving us from possible retrogression, of which there are ominous signs around us." A book written with such a purpose by a master of his subject deserves a cordial welcome. ROBERT S. FRANKS.

Jesus of Nazareth: His Life, Times, and Teaching. By JOSEPH KLAUSNER, Ph.D. Translated from the Hebrew by HERBERT DANBY, D.D. Allen & Unwin. 18s.

This important book will doubtless replace Edersheim as a reliable source of information about the Jewish background and conditions of the life of

our Lord. The author is a distinguished and well-known Jewish scholar, familiar with the Jewish sources as hardly any Christian scholar can be; his outlook on the Christian sources is that of an advanced modern criticism. This, however, is not his only or chief difference from Edersheim; Dr. Klausner writes as a Jew for Jewish readers in the first place, which gives his work a peculiar interest, as well as a peculiar value, to Christian readers who can use his book with discrimination. After an elaborate study of the sources (of all kinds) there is a lengthy sketch of the conditions, political, economic and religious, of the times of Jesus. The study of his life presents him as reaching his Messianic consciousness at his baptism, though not revealing it until Cæsarea Philippi (where he also spoke of suffering, though he never anticipated death). He entered Jerusalem as Messiah expecting divine intervention, and challenged public attention by cleansing the Temple courts. He was betrayed by a disillusioned Judas, handed over by a prudent Sadducean priesthood (the Pharisees are largely exculpated) to the cruelty of Pilate, who is the real villain of the piece. Joseph of Arimathea removed the body of Jesus, which left room for the visions on which Christianity was to be based.

Where then does Dr. Klausner find the secret of the place of Jesus in actual history? The answer is that Jesus occupies a unique place as an ethical teacher, even though the details of his teaching can be so amply paralleled. There was a marvellous complexity in his personality, at once gentle and harsh, simple and subtle, visionary and practical. The germ of his later apotheosis lay in his Messianic claims of nearness to the Father. By his ethical emphasis he de-Judaised Judaism, in turning from its wisely practical blend of the ethical and ceremonial; so is explained both his rejection by Judaism and the foundation he laid for a religion which is not Jewish. But Jesus himself was a thorough Jew from beginning to end.

The author obviously endeavours to be critically impartial in handling the historical data, though he uses subjective tests with excessive freedom. It is only in the section dealing with the teaching that he becomes consciously propagandist. Even here, his conclusions are interesting and challenging. But the real value of this book for us is that it does bring us nearer to the real "Jesus of history" so far as the Jewish conditions are concerned; much valuable information can be gained here which was not readily accessible hitherto. No student of the Gospels should neglect this book on the ground that some of its conclusions are negligible.

H. Wheeler Robinson.

Mind and Matter By C. E. M. Joad. Nisbet. 4s. 6d.

Problems of Philosophy. By G. Watts Cunningham. Harrap. 8s. 6d.

The Ways of Knowing, or the Methods of Philosophy. By Wm. Pepperell Montague. Allen and Unwin. 16s.

God and Intelligence. By Fulton J. Sheen, M.A., Ph.D. Longmans. 15s.

Mr. Joad always writes brightly. In the present little volume he tries to establish connexion between philosophy and the newest doctrines of physical science; to criticise determinism in its older form as a purely mechanical view of the universe; and to advance the hypothesis of the life-force as at least modifying that newer determinism of the subconscious which springs from psycho-analysis. He stands for dualism, "at any rate in the present state of our knowledge." In his earlier pages, the dualism maintained seems to be one of matter and mind; later, rather of the life-force and the lifeless. He expounds the "fourth dimension" of time, which is now being correlated with the three accepted dimensions of space, in the

sense that truth is momentary as reality itself is momentary—the transient flash or flicker of that which abideth not. Sensationalism—now regarded as psychologically obsolete—tried, and tried in vain, to build up a world of orderly knowledge out of disconnected sensations; Mr. Joad's philosophy dissolves the solid universe itself into myriad unconnected aspects. This is not science at all; it is philosophy, and quite certainly (whatever difficulties theories of relativity may raise) bad philosophy. Kant's pretty paradox holds good: "Only the permanent changes."

The unlearned ought to be warned that Haeckel has championed Monism in a sense opposed to Idealism, and that Hegel's idealism explicitly repudiates the "Acosmism" of Spinoza.

Readers interested in a spiritual philosophy will hesitate to exchange God for the picturesque abstraction here preached to them—the life-force.

Prof. Watts Cunningham stands—as one might expect from the sponsorship of Viscount Haldane—for "intellectualism," and for a point of view which may be described as Hegelian. Yet we have here a Hegelianism so modest and so sensible that the reader inclines to ask how anyone can possibly reject it. The book is wonderfully interesting and suggestive—far beyond most introductory sketches. It is almost too clear. The beginner might be misled into thinking that philosophy was a very simple study. If, however, he works through the questions—and the reading—suggested at the end of each chapter, he will probably emerge a real philosopher, with a mind of his own upon all the greater issues.

The last "Book" deals with "Values." The author inclines to a determinist view of freedom, but he champions Theism against Deism, Pantheism, and Naturalism, basing faith in God upon the objectivity of the moral judgment. His attitude towards personal immortality is sympathetic but reserved. Inevitably at times his classifications cause one to hesitate. A fuller index, adding to the list of proper names such headings as "Monism," would have much improved the book. Yet, in what we have, we have received an excellent gift.

Prof. Montague's preface tells us that his second title is imitated from Sidgwick's *Methods of Ethics*, and that he desires to do for Logic and Epistemology what Sidgwick did for morals—bring together in harmony the apparently conflicting methods, while getting rid of metaphysical entanglements. The present reviewer's impression is that the first and larger half of the book, dealing with Logic, almost touches greatness. It is brilliantly written and is full of suggestiveness, even when it fails to convince. Incidentally, it offers a new canon of Syllogism—from which all moods and figures are to be deduced—and a revision of Mill's Inductive Methods. These latter are to be viewed as complementary to each other; and—strangely enough—the Method of Agreement is to rank above the Method of Difference. In the end, logical peace is established by assigning a separate subject-matter to each of the rival tests of truth.

The epistemological section establishes peace by urging that, with the help of slight re-statements, all the three competing epistemologies may be justified in their positive assertions, and thereafter may be accepted as complementary aspects of the "meaning" of knowledge. An appendix in the form of a dialogue is also concerned with epistemology. Here the disputant who speaks for the author elicits assent—if somewhat grudgingly given—from an "epistemological dualist," an imperfectly mature "realist," and a "subjectivist." The process of conversion is a trifle too easy. There is hardly any clash of thought against thought. Still, it may be that this triumphal procession of the victor does exhibit to us more fully the nature and grounds of his claim to superiority.

Metaphysics, values, and religion fall outside the purview either of Logic or of the rather artificial modern science of epistemology. Yet they are briefly and sympathetically referred to in the Introduction, and again—with slight but puzzling changes of terminology or grouping—close to the end of the book. Similarly the cry of triumph on p. 315, "If the foregoing analysis is valid, the epistemological problem is solved," must be taken along with the statement in the Dialogue, p. 409: "I don't think epistemology *is* very important" (and, of course, along with the whole context of that saying). By his assignment of real "existence"—for all that appears, exclusively—to that which occupies position in "time and space," Prof. Montague does not encourage us to hope for much help towards religious belief. And by the praise he bestows upon Pragmatism within the sphere of ethics (where it becomes "Utilitarianism"), he again disheartens the lover of a spiritual philosophy. It is well when Realism, or when a more than subjectivist Idealism, defends the objectivity of knowledge, even in the region of the senses. But, if the "good" is merely subjective, how beggarly a thing it is to be a man!

God and Intelligence belongs to the flood of Thomist literature which Roman Catholic experts are pouring out. It is no systematic exhibition of the Saint's philosophy, but rather an attempt to bring out of Thomism the answer to modern perplexities and the correction of modern errors, particularly by re-asserting "intellectualism." So far as one encased in chain armour can be conciliatory, the author seeks to conciliate his readers. There are several unusual features. In sonorous Latin the book is inscribed to the "immaculately conceived Queen" of heaven—a dedication which would hardly have pleased the historical St. Thomas; while Mr. Chesterton's brief Introduction commends to us the Roman Church as reason's only reliable champion. For a moment one is staggered. Reasonableness never seemed to us the strong suit of this brilliant and delightful writer. Presently one sees more clearly. He is just himself; he has hit upon a particularly glaring paradox, and therefore is as happy as a king.

Dr. Sheen's view of modern thought is strange. With a partial exception in favour of Reid and Dugald Stewart, he lumps together all our non-confessional philosophies as pragmatist enemies of reason. Like some other critics of value philosophies, he thinks there can be no motive for basing religion upon anything beyond argument except a fear that our arguments may break down. But there are many who, while with Butler refusing to "vilify reason," feel profoundly that religion does not begin until the sort of thing which fills this book has ended. Rabbi Duncan was in the right. We are not set "a problem in algebra," but are faced by "something profoundly moral."

Of course, the author does not profess to be giving us everything. We have here practically nothing about faith as a supernatural grace which bestows upon evidence a force beyond what logic discovers in it; or about the meritorious use of freewill in choosing to believe what authority affirms; or about those unintelligible "supernatural" mysteries which, for Thomism, constitute the characteristic features of the Christian creed. Nor are we reminded that, since the Vatican Council, not only the recognition of mystery has been a dogma, but also Theism. If any one does not admit that there are rational proofs of the being of God, *anathema sit*. Strange concatenation of ideas! The force of truth has to be eked out by the Church's curse upon error, even when error means the undervaluing of reason as a fountain of true knowledge. We must take account of all these positions before we can pronounce upon the claim that dogmatic Thomism is reason's true champion.

One does not deny that even a partial respect for reason is a wholesome thing in an Ultramontane atmosphere, or that—if anathemas and airs of preternatural superiority could be dropped—Thomism might be of help in teaching our age needed lessons. More than this is often claimed. Very high intellectual eminence has been ascribed to St. Thomas ; among others outside his own communion, by Prof. A. E. Taylor—an unusually capable judge. The present book hardly supports that estimate. Perhaps it demands too much. If a man is to be accepted as a great philosopher, he must not be simultaneously thrust upon us as the framer of a cast-iron orthodoxy.

ROBERT MACKINTOSH.

The Philosophical Writings of Henry More. Edited with Introduction and Notes by FLORA ISABEL MACKINNON, Ph.D. Oxford University Press. 16s.

The Problem of Self and Immortality. An Estimate and Criticism of the subject from Descartes to Kant. By ERNEST G. BRAHAM, B.A. Epworth Press. 7s. 6d.

The Problem of Immortality. By RADOSLAV A. TSANOFF, Ph.D. Allen & Unwin. 12s. 6d.

So long as man is man, we may suppose that the problem of Immortality will be a subject of perennial interest. No attempted solution appears to satisfy everybody ; and no failure in any attempt to solve it seems to deter some fresh writer from attempting its solution. Certainly, since the days of the great War, the question has been among the most pressing in its appeal to the reading public, and of the making of books upon it there has been no end. Most of these have produced little more than a re-handling of previous material ; a few have been suggestive and helpful. The unreading public has been more interested in spiritist phenomena than in the vaticinations of philosophers and theologians. The indecisive results of all such attempts to break through the barrier of silence between this life and the other suggest a return to more ordered ways of thought ; but we have yet to find the thinker—religious or philosophical—who seems able to restore the old confidence which characterised the world-view of Victorian and pre-Victorian times. This generation is still " feeling its way " to any settled conviction as regards the Life Beyond.

The three books before us represent three distinctive attitudes. The first is a reprint of the work of a representative seventeenth century thinker of the first order. Henry More was a strong and independent thinker, with a profound knowledge of ancient and mediæval learning, and a mind which walked with a stately and confident step along the highways of philosophical and theological thought. His method of proving the immortality of the soul may be called the " deductive-mystical." Granted his premises as to the inherent " substantiality of the soul," and his theory of the " continuity of man with nature " while emphasising the " intimate connexion between man and God," and his conclusions cannot well be refuted. The trouble is that while the modern mind is sufficiently persuaded of the former position, it has but little grasp of the latter (the more vital of the two), and as a result More's arguments can make little appeal to any except Christian people, who—in turn—do not need such arguments as those so elaborately developed in this old classic.

The second volume is concerned with the problem of the Self as the " subject " of experience as dealt with by the philosophical writers of the eighteenth century. Mr. Braham has done his work with admirable thoroughness and conspicuous ability. He passes in review the contributions of Descartes, as the fountain-head of philosophical thinking ; traces the divided

streams of Rationalism (Spinoza and Leibnitz, with their modern developments) and of Empiricism (Locke, Berkeley and Hume) which later coalesce once more in Kant, who applies to both his critical method, and concludes with an admirable chapter on Butler. In summarising and criticising the results of this historical development of thought, the writer finds little philosophical ground, either positive or negative, for determining whether the human Self is capable of surviving physical death, and echoes Kant's phrase as summing up his own position—that we have no proof *from the point of view of pure reason*, either for or against immortality. "It is a matter of faith and revelation." Mr. Braham has shown such a grasp of the metaphysical problem, and has done his critical task with such zest and thoroughness, that we look with keen expectancy to a promised volume on the psychological, religious, and theological aspects of the subject in which a more positive conclusion is to be presented.

The "guiding idea" in Dr. Tsanoff's book is to ascertain not so much whether a particular kind of destiny awaits the human soul, as to understand the psychological and philosophical implications of the more important theories that have been held by human destiny "when each one is compared with the theory of human nature on which it is based." The opening chapter on Dante's great poem, while interestingly told, has little new in it. The real book begins with a thorough historical treatment of the various materialistic theories from Democritus to Haeckel, whose theory is practically "science without an adequate metaphysics for its basis, which founders finally on the theory of 'values.'" McTaggart's vigorous but finally negative treatment of the subject in his two books *Hegelian Cosmology* and *Some Dogmas of Religion* is next passed in review, with the conclusion, "the arguments which he advances in support of what he considers human immortality, the vigour with which he advocates the doctrine of a plurality of lives, and the atheism to which he is finally led, are all very significant aspects of contemporary idealism." Interesting chapters follow on the doctrine of Eternal Recurrence, "Positive" Immortality, the Buddhistic doctrine of Kharma, and modern theological contributions to the subject—"Pessimism and Immortality"—and finally the author makes his own contribution in a lengthy treatment of the questions of Value, Personality and Destiny. Dr. Tsanoff's book is written in rather too discursive a style, but it is well worth reading. Preachers will find in it ample suggestions, illustrations and arguments, especially in the concluding section, which is far the best. The writer has mastered the Theory of Value, and seems to us right in insisting on its entire dependence on the deeper and more permanent conception of personality for its validity. This is a profoundly Christian book, and should be a great help to faith.

Man's Life on Earth. By SAMUEL CHRISTIAN SCHMUCKER, Ph.D. Macmillan. 10s.

The Ascent of Man by Means of Natural Selection. By ALFRED MACHIN. Longmans. 7s. 6d.

Biology and Human Welfare. By JAMES EDWARD PEABODY, A.M., and ARTHUR ELLSWORTH HUNT, Ph.B. New York. Macmillan. 8s.

Fundamentalism in America is bringing its inevitable nemesis. A stream of books is pouring out of the press popularising the theory of Evolution, some of them making it their business to prove the compatibility of that theory with a whole-heartedly Christian view of the world. Up to quite recent times, biological publications in America were markedly agnostic in tendency, but the recent controversy has roused a new circle of writers who were previously silent—competent biologists and anthropologists who are

believers in Christianity. The Prof. E. G. Conklin's *The Direction of Evolution* is a brilliant example of this literature, in which the compatibility of that theory with a teleological and therefore theistic view of the Universe is ably expounded. Prof. Schmucker's volume is also frankly theistic, as one of his concluding sentences clearly indicates. He tells us that the lowly origin of man, so far from discrediting his dignity as a being at the head of the created order, increases it in view of the fact that in so humble a strain there should have been so marvellous a potency; that under the guiding hand of an indwelling God, it should have been given to him to have risen steadily until his advancing body became the fit dwelling place for a spark of the Divine fire. So man had breathed into him the breath of life and became a living soul. The process may always elude our understanding. When, if ever, we do understand it, we shall doubtless find it as natural and as "Divine," as all the rest. Dr. Schmucker's book, however, is chiefly valuable for the excellent way in which he traces the rise of man from earliest pre-historic times into the full light of history. The writer has a vivid imagination and a lucid style, and the story is told in all its fascinating interest. If any one who wishes to know that story in so far as it has been recovered by modern anthropological study, we know of no better guide into the heart of the subject.

Mr. Machin's work is less valuable, though of some interest. His main thesis is to combat Darwin's theory of the evolution of animals through the Malthusian factor of over-population, while strongly affirming the potency of that fact in the case of mankind,—a questionable proposition for which no adequate proof seems here given. He builds his philosophical foundation mainly on Herbert Spencer's theory of reality,—a position which is not often held in this country, though in America it still appears to have some vogue; while for his economic principles and illustrations he goes back mainly to Adam Smith. His treatment of Christianity is amateurish and irritatingly shallow. It is a little late to appeal to Gibbon's *Decline and Fall* as a theological authority in expounding the relation of science and religion in a post-Darwinian age.

In *Biology and Human Welfare* a praiseworthy attempt is made to indicate the ways in which biological science is capable of being used in furtherance of practical human interests. In the first and second parts ("The World we Live in" and "The Essential Functions of living Things") the main results of recent bio-chemistry are lucidly set out in simple language within reach of uninitiated readers, and a detailed study of "Plants and Animals in relation to Human Welfare" is presented. This is a useful as well as intensely interesting treatment of an important theme, which, if mastered, and its practical advice followed, would aid us to live healthier and happier lives. E. GRIFFITH-JONES.

Among Papuan Headhunters. By E. BAXTER RILEY. Seeley, Service. 21s.

The Apostle of the Marshes. By J. TOM BROWN. R.T.S. 2s. 6d.

These books make a special appeal to Congregationalists for both are written by missionaries of our Society.

Among Papuan Headhunters is a handsome volume, admirably illustrated. It gives a fascinating account of the fierce peoples of the Fly River, where, until recently, head-hunting was an indispensable requirement of manly valour. A brief account of the country with which it deals is followed by interesting chapters on the Kiwai Child, Youths and Maidens, Kiwai Women and Kiwai Men. For the patient courage of the women Mr. Riley has a great admiration, and he writes with deep sympathy of their

laborious and devil-haunted lives. Theirs, especially, is the benumbing fear of the evil spirits which they believe are everywhere around them—a fear which Mr. Riley holds is deliberately increased by the malignant trickery of the men. Of the men he speaks with less enthusiasm. They are shifty, dishonest, cruel. Then follow chapters on Canoe-making, Turtle and Dugong Hunting, and Games and Amusements, which will be of equal interest to children and to anthropologists. As a contribution to modern knowledge the most important section of the book is the latter half, which describes the initiation rites and ceremonies, sorcery, and religious dances. Mr. Riley tells us that he obtained the information he provides from old men who themselves had passed through the ancient and savage initiatory rites, of which a full account is given. It is extraordinarily difficult in such matters to get trustworthy information, for the narrator almost inevitably adapts his story to his listener's prejudices, and we should like corroborative evidence for Mr. Riley's view that the men did not themselves share the fear of the spirits they inculcated on their womenfolk, who were not allowed to know the secrets of these initiatory rites. However that may be, this is a book of unusual interest and value. It is a grim picture which Mr. Riley gives of pagan superstitions and cruelty, and yet a picture which could only have been given by one who feels for the Papuans no contempt, but understands them with a sympathy and insight which are another name for Christian love. This is not avowedly a missionary book, and Mr. Riley says little or nothing of his own work, but it is impossible to read it without having our admiration aroused by the quiet and unconscious courage shown in long years of exile among such a people as he here faithfully describes.

The Apostle of the Marshes is the simple story of an African Christian Shomolekae, who, born at Kuruman about the time of Livingstone's first visit there, entered our Society's Bible School when forty years of age, and from 1892 to 1915 laboured with fine fidelity among the people of Ngamiland in a sphere too malarial for European missionaries to live. The cover of the book, with its lurid picture of a boat upset by a hippopotamus, suggests that the book is intended for young people. In spite of some references to lions and leopards we do not think it will appeal so much to children as to the older folk, for the heroism it depicts is not that which comes from external perils ; it is the heroism of inner faithfulness, shown in a depressing sphere far away from the counsel and help of European missionaries. This is a moving story which brings us very near to the realities of missionary work.

SYDNEY CAVE.

The Ethics of the Gospel. By F. A. M. SPENCER, M.A., B.D. Allen and Unwin. 7s. 6d.

This is the kind of book generous laymen should give to all the parsons and lay preachers whom they desire to benefit. It contains a great deal of raw material for the manufacture of sermons, lessons and addresses, worked up to the point where it can be quickly handled by deft workers, but not worked up to such a pitch that it can be used as it stands. It calls for each craftsman to give it his own finish. There is thorough textual study here, careful philosophic thinking, acute recognition of the modern issues which afford true parallels to the issues directly handled in the teaching of Christ. But difficult questions (as, for instance, the social content of the Christian idea of the Kingdom of God) are not argued to a finish ; we are given relevant data in convenient form, and left to think them out. One would sometimes like to carry the author's thought a stage further and articulate a position ; but perhaps it is as well as it is.

The book opens with a treatment of the Christian idea of the Kingdom of God as the foundation principle of Christian ethics, and this is followed by a comparison of the Christian ethic with the ethic implied in the Law which Christ came to fulfil. Then follows a detailed exposition of the many elements which enter into the Christian quality of love—compassionate service, generosity, forgiveness, co-operation, humility, restraint, truth-speaking, and the rest ; and after that a separation of three stages in the moral life—the first being kindness, the second zeal, and the third self-sacrifice. The three strands of moral fibre represented in this *crescendo* are examined with some care, and there is a good deal to be learned from the emphasis thus shown to be thrown by Christ on the qualities of common sense and application grouped round the word " zeal." We go next to the special problems connected with riches, marriage, and the not resisting of evil, in all of which the data are well set out. Then follows a series of chapters on questions where ethics and religion interlock : the first shows by a study of the Beatitudes, how Christ meant conduct to be the means to the education of the Christian soul ; and this is followed by chapters on the nature of Sin and Christian asceticism. A rather indeterminate chapter on the Sociology of the Gospel brings the argument to a point where it is possible to summarise the appeal of Jesus to men and speak of the part fulfilled by the Church in the ethical training of the Christian. The closing chapters compare the Gospel ethics with three systems of philosophical ethics—Kantianism, Utilitarianism and Ethical Idealism. Wide readers may not want to have so much ground covered in so small a compass ; but there will be many who will be grateful for the compression. Even the short philosophical chapters at the end are justified by the clear impressions they leave of useful things well said.

MALCOLM SPENCER.

Industry and Civilisation. By C. DELISLE BURNS. Allen and Unwin. 10s. 6d.

A book by this author is bound to command attention from all students of political ideals and problems. This one is peculiarly interesting to all Christian ministers and publicists, whose business requires them to make a moral estimate of the methods by which the community regulates industrial practice. Mr. Burns makes a fresh approach to his subject through psychology. He thereby justifies and systematises a great deal of the criticism of modern industrial practice which others have reached by more instinctive ethical recoil from the chilling assumptions about human nature on which much of it is built up. He has no difficulty in showing that the ' economic man " of the early nineteenth century textbooks is not only ethically but psychologically a fiction and a monstrosity. So far industrial psychology has concentrated too narrowly on the problem of making the workman as efficient as may be in the more technical of his occupations. Mr. Burns demands a psychological study of the workers as social co-operators, the major factors of whose efficiency will depend upon the status and security that they can command and the freeness and willingness of their collaboration with the organisers and owners of capital. The organisers and owners of capital also need psychological analysis, and the consumers too—and Mr. Burns devotes nearly half of his book to the analysis he pleads for. The result on the mind of the reader is a steady accretion to his sense of the reality and importance of these human factors in the problem of industry. Gradually one is made to appreciate the many moral elements in the industrial regulation that is already exercised by the larger and smaller social groups that are interested in the matter. There are Government departments ; there are legal conditions of employment and sale ;

there are Trade Unions restrictions and requirements; there are craft guild influences exerted through example and criticism. It is not always realised that the employer is as much protected from the incidence of unfair competition by Bankruptcy laws, Registration laws, Trade Marks Acts, and the like—as his workmen are protected by factory law and trade union custom from unfair pressure by him. One can begin to see the whole process of regulation as a conscious and laudable—though at present often clumsy and bizarre—attempt to establish industry on lines which will give moral worth to personality and enable those who wish it to maintain high standards in production and in industrial relationship. We see the community trying to make industry, as it may be, a means of building up and maintaining a rational and desirable type of civilisation, instead of becoming, as it tends to become when left to chance, a means of establishing a mean and degrading type of civilisation. Towards such conclusions the book mounts in a most stimulating final chapter. There are two interesting appendices, one dealing with the group mind in trade unionism, and the other with the need for a psychology of business men. Along these lines we may learn to see where the soul is located in big business and large scale production, and that is a long step toward its saving. MALCOLM SPENCER.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

Dr. Sydney Cave's **The Doctrine of the Person of Christ* (Duckworth, 5s.) is a most useful addition to the "Studies in Theology" series, and students everywhere have reason to be grateful to him, particularly those who do not read German. To compress the history of the doctrine of the Person of Christ, expounding as one goes along, into 256 pages, seems almost impossible, but Dr. Cave has performed his task in a masterly way, for his book is readable as well as compact. He has read widely, and his reading is up-to-date, while frequently his missionary experience in India affords him apt illustrations. Perhaps the most valuable chapter is that on "Ritschl and the Modern Mind," but its successor, "Our Present Problem," is full of suggestion.

We have often had reason to commend the contributions of the Rev. A. J. Gossip to the *Expository Times*, and we are delighted that it occurred to the authorities of the United Free Church of Scotland to invite him to give the Warrack Lectures on Preaching, now published in **In Christ's Stead* (Hodder, 6s.). Mr. Gossip is well qualified for his task: he was brought up under Alexander Whyte, has been twenty-five years in the ministry, and served as an Army Chaplain. He has not, it may be, much that is new to say about preaching—who has?—but students and preachers alike will not only pick up hints, but will feel again the challenge and the glory of their task. Mr. Gossip has personality which cannot but "out" in all that he writes: he is himself an illustration of the dictum of Newman's which he quotes, "Nothing anonymous will do."

We have recently been working through the Rev. A. W. F. Blunt's *Acts* in the "Clarendon Bible," and have found it sound and reliable. It is pleasing, therefore, to find Mr. Blunt's name on another volume in the series—*Galatians* (Clar. Press, 3s. 6d.). The plan of the book is Introduction, R.V. text, and commentary, and there are excellent illustrations.

As we have read Dr. J. D. Jones's addresses on 1 *Cor.* 13 in *The Greatest f These* (Hodder, 6s.) we have often thought of Dr. Alfred Rowland. Dr. ones has Dr. Rowland's gift of moving just a little in front of his hearers, aking them along with him. Neither in language, illustration, nor exegesis o we expect to find anything dramatic or unusual: we do expect expositions iat will link even the deepest N.T. teaching to the everyday lives of people o-day. Dr. Jones does not scorn to use previous commentators, and here e draws largely on Henry Drummond, T. C. Edwards, and Percy Ainsworth. Ve have no doubt that those who heard these sermons found them very elpful.

Dr. H. M. B. Reid's *The Holy Spirit and the Mystics* (Hodder, 7s. 6d.) fter surveying the place and doctrine of the Spirit in the scripture, the Early hurch, and in mediæval and modern times, discusses the relation of the pirit to mysticism and mysticism's function in the Church and in the orld. Perhaps the greatest value of the book is in its quotations, which re very numerous.

Sunday School teachers will welcome *How to Teach the Old Testament* Hodder, 5s.) in which the Rev. F. J. Rae, the Director of Religious Instruc- ion in the Aberdeen Training Centre, deals with sixty-three O.T. passages rom the Creation to the Return from the Exile. Another book which all ho have to teach the Bible will find of service is Dr. Thiselton Mark's *The ppeal of the Bible To-day* (Nelson, 3s. 6d.), which is commended by the)ean of Manchester and Dr. Selbie. The chronological lists of O.T. and .T. history and literature will prove specially useful.

We are glad that Mr. H. A. Lapham's colleagues at Kingsmead have ublished his lecture notes, *The Bible as Missionary Handbook* (Heffer, s 6d.). Mr. Lapham was a Baptist missionary in Ceylon for twenty years, nd these lectures reveal not only his intimate knowledge of the Bible, but an lert intellect quickened by keen powers of observation.

The ease and fluency with which the Rev. W. G. Peck invariably writes ight easily suggest tenuity of thought, but those who turn to *The Divine ociety* (S.C.M., 6s.)—parts of which have appeared in our own pages—will nd that he has much that is worth while to say. Mr. Peck, whose search r a Free Catholicism has just led him from the United Methodist Church the Anglican, has for his main purpose in this work the application of the octrines of the Christian faith to society. The Christian witness, he feels, s now entangled with a system which contradicts it at every point, and it ust aim at "the reconstruction of human fellowship on a Divine attern."

The Approach to Christianity (Longmans. 10s. 6d.) by the Rev. E. G. elwyn, Editor of *Theology*, is a thoughtful apologetic for Christianity, and at e same time an eirenicon between orthodoxy and modernism. Mr. Selwyn cknowledges his indebtedness to von Hügel, whose influence is frequently raceable. His book deserves study, even by those who cannot feel that ither in theology or in government the Anglian *via media* offers the way of rogress.

Prof. C. F. Rogers is recognised as one of Christianity's ablest apologists. Ie now publishes four *Lectures in Hyde Park* (S.P.C.K., 2s.), dealing with The First Cause Argument," "The Arguments from Order and Design," The Moral Argument," and "The Argument from History and Revelation."

Mr. A. E. Baker is to be congratulated on the reward that comes to udacity! He shows the readers of "The People's Library" (Hodder, s. 6d.) *How to Understand Philosophy* in 180 pages, starting with Socrates nd ending with Bergson. Nietzsche seems to get more than his share, and

it might have been well to recommend a good History of Philosophy like Rogers's.

Scholarship in general and Cambridge in particular will miss Mr. Abrahams, a Jew who was a Christian in all but name. His outlook is well represented by the three lectures printed in *The Glory of God* (Oxford Univ. Press, 3s. 6d.).

The Rev. Jas. Baikie is well-known for his skill in popularising knowledge of the ancient East, and his *Egyptian Papyri and Papyrus-Hunting* (R.T.S., 10s. 6d.) is a good example of his work. Those who are unable to read larger and more technical books will be glad to have this volume, which explains the use of papyrus, tells of ancient and modern papyrus-hunters, and concludes with well-illustrated accounts of the different classes of papyri. A good book for a Christmas present to a minister or lay preacher.

The Rev. T. T. James has rendered excellent service to Congregational (and Baptist) Churches by his book on **The Work and Administration of a Congregational Church* (Cong. Union, 3s. 6d.). Every minister should possess the book, and a copy should be in every deacons' vestry. If our Churches would bear in mind Mr. James's suggestions all their work and worship would be greatly improved. We unreservedly commend the volume.

One of the best books recently published is **Science, Religion and Reality* (Sheldon Press, 12s. 6d.), which is edited by Mr. Joseph Needham and introduced by Lord Balfour. All the essays are thorough and competent, the writers being Dr. Malinowski, Dr. Singer, Dr. Aliotta, Prof. Eddington, Mr. Needham, Principal Oman, Dr. William Brown, and Prof. C. C. J. Webb. The essays are so terse and compact that summary is impossible, and all are worth more than one perusal. Dean Inge's conclusion is characteristic. The " progress " bee is still in his bonnet and the usual dogmatism is evident. but Dr. Inge stings till one is awakened and then prevents further slumber.

The Corporation of Yale University had a " brain-wave " when they invited Prof. J. Arthur Thomson to be the first Terry Lecturer, on a foundation which is to discuss " religion in the light of science and philosophy " without any religious or philosophical test. Prof. Thomson's lectures are entitled **Concerning Evolution* (Yale and Oxford Presses, 11s. 6d.), and at the present time they should prove invaluable in the United States. Prof. Thomson is not merely a great scientist : he is also a great teacher, whose outlook combines reverence and rapture. The excellent summaries of each chapter increase the book's value, and the illustrations, both pictorial and verbal, are extremely interesting. The summary may be quoted :

> " The evolutionist picture discloses on the whole a progressive integration. The advance has been towards increased fineness, fullness, and freedom of life. Often the organic trend is like an anticipation of man's best endeavours. There is a strong suggestion of purposiveness. The evolutionist picture is in harmony with the religious vision."

We opened Mr. E. Haigh's *Religion and Natural Science* (S.C.M., 4s. 6d. and 3s.) with great hope : a Christian thinker who had been teaching physical science for forty years would surely give us the right book to put into the hands of young people eager to know the relationship between science and religion. We have to confess ourselves disappointed, good as the book is in many ways : there are too many quotations and the terminology repels. We feel that Mr. Haigh could yet give us the needed book, if he would write from his own experience and use only the simplest language. We hope he will.

Dr. Kirsopp Lake fears that the Churches will leave their " intellectual house-cleaning too long," with the result that there will be " the apparent strengthening of a not unduly intelligent orthodoxy " and " the gradual

mergence of a new form of organised religion, which probably would not all itself Christian, though it would represent all that is best in the Christianity f an educated theologian to-day." He has, therefore, written a very rovocative book, **The Religion of Yesterday and To-morrow* (Christophers, s. 6d.) in which, believing that Christianity is " a movement, not a position." e traces its changes through an unbroken continuity. The Catholic theory roke down because it believed that Christian doctrine never changed (" A orm of thought which shuts the door against truth cannot escape death "). 'rotestantism " has not supplied the need of a supra-national society . . . f sacraments . . . and of personal care for the spiritually sick " (" The 'rotestant who rejects the Catholic Mass because he cannot accept the myth vhich it embodies, but finds in all life true sacraments, has learned the esson of Catholicism "—a dictum which Dr. Orchard might profitably onder.) The changes caused by the " theological storm in the nineteenth entury " (which showed among other things, that " the chronological order s O.T., Christian Church, N.T.") are then considered, and Modern 'rotestantism exhibited in its " real divisions "—Fundamentalist, nstitutionalist and Experimentalist. " In the Western World the atural laboratories for religion are the Christian Churches," which " are not ocieties for the preservation of ancient opinions, but for the furtherance of ving religion." In outlining the religion of the future Dr. Lake puts the ' Experimentalist " view very frankly, but to many he will seem to eviscerate Christianity.

Readers of Anglican periodicals are aware that the Rev. W. M. Pryke s one of the most outspoken defenders of the position of the " Modern Churchmen." In *Modernism as a Working Faith* (Heffer, 4s. 6d.) he gathers ogether various articles in order to vindicate the Modernist point of view. Many of the more practical phases of Church life are discussed, as well as uch subjects as the Eucharist and the Virgin Birth. The chapter on " Creed nd Re-union " is a useful reminder that some Anglicans recognise that the ambeth Appeal did not envisage the Congregational standpoint in regard o creeds.

Dr. Percy Dearmer is a live wire, and Free Churchmen can learn a good eal from his racy lectures on *The Art of Public Worship* (Mowbray, 2s. 6d.), ven though much relates peculiarly to Anglican worship. Dr. Dearmer elieves that beautiful churches and good music will do much to bring eople to church. As he says : " No one really prefers ' A few more years hall roll ' to ' God rest you, merry gentlemen.' "

Inevitably Mr. G. F. Wates's short book, *Progress and the Past* (Allen and nwin, 5s.) is no more than the " glance down the ages " it sets out to be. tarting in 4,500 B.C., and ending with the new Japan, Mr. Wates picks out few of the more striking personalities and events of history. He believes hat the Golden Age need not be long delayed—if we work for it.

We never read the Rev. Malcolm Spencer's writings without pleasure nd profit, and **Prayer and Personality* (S.C.M., 4s. and 2s. 6d.) is as good as ny previous work. His conclusion is that " by the due linking of praying nd working, eating and sleeping, recreation and reading . . . we hall build up personalities devoted in their entirety to God's will for the world nd happily conscious of His presence in their constant pursuit of it," and in eaching it he has much that is suggestive to say. At times we are inclined o wish that Mr. Spencer's style had a little more " punch " about it. No oubt it is our own stupidity, but there are occasions when we find ourselves aying, " This is very good, but how is it related to the main point." That Ir. Spencer can write with directness and vigour pages 122 and 139 testify—

as does an article in the November *Congregational Church Monthly*, which was as admirable as it was passionate. If Mr. Spencer could sustain this level, his already great services to the Kingdom of God would be multiplied.

The Bishop of Durham's *Notes on Spiritual Healing* (Williams & Norgate, 6s.) is a characteristically pugnacious effort. Dr. Henson never seems happy except when he is laying about him, and here the Rev. Harold Anson, Mr. Hickson, Dr. Dearmer and his brother Bishops are all objects of attack. The Bishop does not claim that his volume is more than a collection of notes concerned to prove :

> " (1) That no one, clergyman or layman, should be suffered publicly to undertake the work of physical healing who has not been trained in medical science and is not commissioned by public authority.
>
> (2) That the specific duty of the clergyman does not include physical healing, nor can his professional training normally qualify him for the work."

Mr. Vernon Drew's *Mind, the Healer* (Fowler, 4s. 6d.) is called a psychological study. It is a not very clear account (with marvellous cases of cures) of a system of healing in which electro-magnetism from the healer's person, lung training, and voice production play a part.

With contributors like Sir Oliver Lodge, Dr. F. W. Norwood, Principal Wheeler Robinson, and the Rev. F. C. Spurr, a book cannot fail to contain things of value, but the average reader will find *Life after Death according to Christianity and Spiritualism* (Cassell, 6s.) very unsatisfactory. The Bishop of London writes an Introduction, and Sir James Marchant is Editor. One of the best chapters in the book is Mr. Blatchford's forthright testimony to his conversion to spiritualism. In *From the Other Side* (Williams & Norgate, 3s. 6d.) Mr. J. H. D. Miller describes intercourse with his son, who was killed in France in 1918. The conversations, and the taking of a spirit-photograph, have made Mr. Miller a believer in spiritualism.

Mr. C. E. M. Joad's *Thrasymachus* is a typical example of that extremely clever, provoking and extravagant series " To-day and To-morrow " (Kegan Paul, 2s. 6d.). " Virtue is the habit of acting in a manner of which other people approve ; vice is a manner of which they disapprove." The economic independence of women and the knowledge of birth-control will tend to the increase of liberty, but this will clash with a Puritan revival. In this discussion of the future of morals religion seems to have no place, but in the last paragraph there is a sea-change, and we are told that a " new and positive morality," which is the hope of the world, "cannot come without a revival of religion."

One of the few books of the quarter which we have put aside for a second reading is Mr. Kenneth Maclennan's **The Cost of a New World* (Livingstone Press, 2s. 6d.). All young Christians should read this book, and if they can use it for discussion classes, so much the better. Mr. Maclennan surveys the new forces at work in the post-war world—the new races, the spread of education, the youth movement, the industrialisation of the East, the break-up of Pan-Islam—and throughout makes one think.

Mr. R. O. Hall's *A Family in the Making* (S.C.M., 3s. 6d. and 2s.) is a fresh and virile examination of the place of the Christian Church and its ministry in God's purpose for the world.

We have ventured to suggest before this that Dr. L. P. Jacks, acute and stimulating thinker as he is, is in danger of writing " off the top of his mind." The first and last essays in *The Faith of a Worker* (Hodder, 2s. 6d.) are very fine, but some of the intervening ones lack grip.

The School of Life (Sharp, 2s.) consists of sane and helpful studies for young eople by Dr. Maldwyn Hughes, Principal of Wesley House, Cambridge. t is plain that Mr. F. A. Atkins has enjoyed writing *The Durable Satisfactions f Life* (Nisbet, 3s. 6d.). He has mixed with many men, and knows all that going on, and his chapters never lack illustration from modern life. If ometimes he is inclined to be a little censorious that may be forgiven him or the liveliness and force of his contentions. We can imagine young men nd women being greatly taken—and greatly helped—by this little book.

Life and Religion (Clarke, 3s. 6d.) is another volume of brief papers written o help young people, by Dr. MacLean Watt. They originally appeared in ne *Glasgow Evening News*.

Still another volume of the same kind is the Rev. W. C. Loosmore's *The ure of Happiness* (Murray, 6s.)—pleasant and optimistic chapters lit up by oetical and prose quotations, familiar and otherwise.

We are glad to have these posthumous *Essays on Life* (Methuen, 6s.) by Ir. Clutton Brock, one of the most suggestive essayists of our day. Whether e is writing of art, literature, society or religion, Mr. Clutton-Brock has lways something to say that is illuminating, and these sixteen sketches re no exception. "When Voltaire came to Heaven" is an admirable *jeu 'esprit*. Mr. J. L. Hammond writes an Introduction.

How the Rev. F. W. Boreham keeps it up is a miracle. *The Crystal ointers* (Sharp, 5s.) is as fresh as if it were his first volume instead of his eventeenth.

The first sentence in Mr. Kennedy Williamson's *The Shining Traffic* Hodder, 6s.) made us fear the worst: "Matters the most mundane and ublunary have often a spiritual meaningfulness." Fortunately there is othing else quite as bad as this, though the writer is often tempted to play ith words and be merely clever. Many of the essays we read with no little njoyment. Mr. Williamson has an eye for good subjects, and he knows how o treat them in a fresh and taking way.

Having used one of Mrs. Coulson Kernahan's *Talks to Women* (Sharp, s. 6d.) as the basis for a "Mothers' Meeting" address that seemed to "go ry well" we are disposed to say pleasant things about the book. Ministers ho feel rather helpless in regard to meetings of this kind will find the thirty alks useful.

Social and Political Ideas of Some Great Thinkers of the Renaissance and he Reformation (Harrap, 7s. 6d.) is the intermediate of three volumes of ctures dealing with political thinkers, the first being concerned with mediæval inkers, and the third now being in course of delivery at King's College, ondon. Prof. Hearnshaw writes the Introduction and the chapter on achiavelli (with characteristic allusions to modern Germany and Russia —"shameless perfidy," "diabolical cruelty," "appalling terrorism," abysmal treachery," "bottomless mendacity," "brazen effrontery." In uch a calm and judicial atmosphere do the history students at King's live!) he remaining writers are Dr. E. F. Jacob, Miss A. E. Levett, Dr. A. W. Reed, rof. J. A. K. Thomson, Prof. J. W. Allen and Dr. W. R. Matthews.

Dr. Dakin's *The Growth of Brotherhood* (S.C.M., 2s. 6d.) aims at showing the spirit of brotherhood at work in the Christian centuries," and is a cholarly survey from N.T. times to the present.

Prof. H. W. Wright's *The Moral Standards of Democracy* (Appleton, s. 6d.) could not have been written anywhere but in North America. It is sane discussion of the moral bases of democracy, and of the relationship of he life of the individual and of the family to the community.

In *Christianity and Politics* (Murray, 5s.) the Rev. H. W. Fox has given us an admirable little book, full of constructive thinking. After dealing with the relation of Church and State (the historical pages concerning the Free Churches on pp. 70f, are rather weak) Mr. Fox asks how the Church of Christ can perform her proper function in society. He argues for the formation of a Commission of Religious Co-operation by the League of Nations (linked up with the World Alliance), for the formation of United Councils of the Church to give expression to Christian sentiment, and for the Referendum. Altogether a pertinent book.

Mr. Ponsonby's *Now is the Time* (Parsons, 5s.) is based on his belief that in the next five or six years the pacifists must win their case, or there will be another war. " If people want enduring peace, they can have it. It rests with them." There are no new contentions in the book, but Mr. Ponsonby does well to sound the note of urgency. We cannot but deplore our country's attitude to the last Assembly of the League, and the people must secure that the Government reckons Locarno a stage and not a terminus, and proceeds in the direction of disarmament. President Wilson said that " the question of armaments, whether on land or sea, is the most immediately and intensely practical question connected with the future fortunes of nations, and of mankind." Mr. Wheeler-Bennett's *Information on the Reduction of Armaments* (Allen & Unwin, 10s.) is a *vade mecum* for every believer in this dictum. It gives figures of war casualties, texts of treaties and agreements, accounts of the proceedings of the League in reference to disarmament, and of the work of other agencies.

Mr. Edward Thompson's *The Other Side of the Medal* (Hogarth Press, 5s.) also aims at reconciliation, but between Britain and India. It gives an account of British atrocities after the Mutiny, and shows their effect on the mind of India to-day. Indians look for atonement, for a gesture to show that we recognise that there were crimes on our side, and the best way to meet the need is by re-telling the story of the Mutiny in a fair and impartial way.

Mr. O. B. Miller's *Robert Harley, Earl of Oxford* (Blackwell, 3s. 6d.) is the Stanhope Prize Essay for 1925. It is a competent, if prosaic, piece of work—and perhaps it is impossible to get any glow into an essay on Harley.

In *The Albigensian or Catharist Heresy* (Williams & Norgate, 5s.) Mr. Edmond Holmes has given us a very clear account of the history and opinions of the Catharists, written with both sympathy and discrimination. Though Mr. Holmes is ignorant of recent research, his book is interesting, and his examination of the philosophy of the Catharists very serviceable.

To the " Clarendon series of English Literature " Mr. Garrod's *Coleridge* (Clarendon Press, 3s. 6d.) is now added. Selections from Coleridge's poetry and prose are preceded by extracts relating to him from the writings of Hazlitt, De Quincey, Lamb, Leigh Hunt, Carlyle, Emerson and Pater, and by Mr. Garrod's Introduction.

A striking sign of the times is the way people are turning to the Bible for inspiration for novels, poems and dramas. Miss Clemence Dane's *Naboth's Vineyard* (Heinemann, 6s.) is a powerful play which keeps very close to the Bible narrative and tingles with life. The modern preacher knows how O.T. stories still grip congregations, and modern dramatists are making the same discovery. Mr. Masefield's *The Trial of Jesus* (Heinemann, 6s.) has been performed privately at Boar's Hill. Some of the choruses witness to Mr. Masefield's unevenness, while many will deplore the attempt to dramatise the most sacred and poignant scenes in the world's history. Nevertheless, the play is restrained and reverent throughout, and, given a

roper representation of the part of Jesus, we can imagine hearers being reatly influenced by it.

Writing of *English Prose and How to Write It* (Methuen, 2s. 6d.) is a sky business—a mentor so easily disobeys his own rules. If he tells people avoid threadbare phrases "called *cliches*," he must not only spell correctly ut also take care not to talk about "the good Bishop." He must also avoid isprints (p. 39) and errors of punctuation (p. 44), while to say "I have not udied Addison, but looking by chance at some of his work, I noticed that e built his sentences as I build mine" is to provoke an occasion for mirth. evertheless Mr. Robert Blatchford's little book is full of good tips for eginners.

Mr. Walter Sichel calls his *Types and Characters* (Hutchinson, 18s.) a llimaufry. He has certainly been ill-advised in gathering together these ketches. At first we were amused, then merely interested, and finally terly bored. To read one at a time in a newspaper or magazine on the way town, the sketches would be satisfactory, but, together in a book—no!

Country lovers will no doubt appreciate Mr. Stanford's *A Land of Far istances* (Allenson, 6s.) but to us the letterpress is much inferior to the harming photographs the book contains. Perhaps even more beautiful are e illustrations in Mr. W. P. Westell's *The Gates of the Forest* (R.T.S., 5s.) ith word sketches by a lover of nature interspersed.

Books for young people are next on our list. Miss Mooyaart's *In the ays of the Apostles* (R.T.S., 6s.) paraphrases the *Acts*, and has some good ustrations; Miss Pickering's *A Boy's Ambition* (Allenson, 2s. 6d.) contains venteen Bible Stories told in a very fresh and helpful way—indeed this one of the best books of children's addresses on the Bible that we have en for some time; Miss Wilmot-Buxton tells the story of *St. Francis of ssisi* (Harrap, 3s. 6d.) in the "Heroes of All Time" series; Miss Dyott, ing the translations of Longfellow and Cary, makes, we fear, an unsuccess- l attempt to relate *Dante's Wonderful Dream* (Stock, 2s. 6d.) for young people.

The first volume of the "Youth Series" is from the practised pen of r. Basil Mathews, and deals with *Black Treasure* (Livingstone Press, 1s.) ling in the author's taking fashion stories from Africa. Two missionary ories from the R.T.S. (Mrs. Rose's *Red Blossoms* and Miss Baldwin's *Rose uan of Ming-o*, 3s. 6d. each) contrive to be both interesting and informing, a little bit too sugary.

Volumes of children's addresses tumble over each other; amazingly few ople achieve any considerable measure of triumph in this difficult art. e Rev. W. J. May's *Stories from an Old Garden* (Allenson, 3s. 6d.) and the v. John Bonsall's *The Sparrows and the Owl* (Allenson, 2s. 6d.), are good, d Mr. Ritson's *Nature Pioneers of the Insect World* (Allenson, 3s. 6d.) ggests ideas. Other volumes are the Rev. J. Cocker's *The Date Boy of ghdad* (Allenson, 5s.) and the Rev. J. W. G. Ward's *Chats with the Children* .S.S.U., 2s.).

All Sunday School teachers who have made use of Mr. E. H. Hayes's *oncise Guides* (Teachers and Taught) know that no better lesson helps are vailable. For all Departments the volumes are up-to-date, both in subject atter and in method of presentation. For 1926 the Junior Department essons are also the International Lessons, for which a yearly volume is sued (4s. 6d. and 3s. 6d.). For Intermediate and Primary Departments e lessons are issued quarter by quarter (9d. each).

We hope that in future years churches and schools will make use of the ev. McEwan Lawson's *The Coming* (Congregational Union, 1s.), a delight- lly-written Christmas play dealing with the birth of Christ. Full directions

as to scenery and music are given, and Church officers would do well to suggest this and similar plays to their young people in place of the stupid "sketches" and "dialogues" that are still common.

Rabindranath Tagore's stories in *Broken Ties* (Macmillan, 7s. 6d.) reveal to us in pure and chaste English some of the secret places of the Indian mind. In reading them one feels that it is almost, if not entirely, impossible for the Westerner to comprehend the point of view of the Indian. One is struck too by the sadness that broods over all these stories. Is there no joy in India?

We are following Mr. Cecil Roberts's career as a novelist with great interest, and it is a pleasure to be able to say that *The Love Rack* (Heinemann, 7s. 6d.) shows that the promise of *Scissors* and *Sails of Sunset* is rapidly become achievement. We hope, however, that Mr. Roberts will not conceive it his duty to turn out a novel every year; and we hope, further, that he will not get into the bad habit of introducing characters from his previous stories if they have no connexion with his tale. *The Love Rack* only ceased to grip us at the point where "Scissors" is brought in quite unnecessarily. The powers of description we have noted before is equally marked here, and especially well-written are the passages describing the musical scenes. We congratulate Mr. Roberts very heartily.

Mr. George C. Foster, too, knows how to tell a story, but *The Oldest Profession* (Selwyn & Blount, 7s. 6d.) is so entirely concerned with sex that one gets thoroughly sick of it. The instinct of sex may be powerful, but all men and women are not as Mr. Foster makes them. Life contains more than sex, and this book lacks the fresh breezes and clean water and pure love of Mr. Roberts's.

Mr. Chris Massie's *Lady* (Heinemann, 7s. 6d.) is, we imagine, a first novel, and it is of considerable promise. The first-half is very good; the author evidently knows life in Shoreditch at first-hand, and his descriptions of life in Rosemary Street ring true. Once the war comes, however, the story falls to pieces, and even the heroine becomes uninteresting. Mr. Massie shows that he possesses gifts which should be seen to better advantage in the future.

New Editions.

HUGH MARTIN: *The Meaning of the Old Testament*, 3rd ed. (S.C.M., 2s. 6d.).

A. H. SAYCE: *The Hittites* (fourth edition, revised and enlarged) (R.T.S., 3s. 6d.). *The Races of the Old Testament* (second edition, revised) (R.T.S., 3s. 6d.). *A Primer of Assyriology* (second edition, revised) (R.T.S., 2s. 6d.).

J. V. BARTLET: *Early Church History* (fourth edition, revised) (R.T.S., 3s. 6d.).

L. A. LYALL (translated by): *The Sayings of Confucius* (second edition) (Longmans, 7s. 6d.).

GILBERT MURRAY: *Five Stages of Greek Religion* (first published as *Four Stages of Greek Religion*) (Oxford Univ. Press, 10s. 6d.).

GILBERT NORWOOD: *The Writers of Greece*. J. WIGHT DUFF: *The Writers of Rome*. Now bound together (Oxford Univ. Press, 7s. 6d. and 4s. 6d.).

FREDERICK CHAMBERLIN: *The Wit and Wisdom of Queen Bess* (Bodley Head, 5s.). These are sayings selected from Mr. Chamberlin's *The Sayings of Queen Elizabeth*, the historical value of which may be learnt from Prof. J. E. Neale's article in the October issue of *History*.

New volumes in "Everyman's Library" (Dent, 3s. 6d., 3s., 2s.) are Johnson's *Lives of the English Poets* (2 vols.); the *Memoirs of Sir Thomas Fowell Buxton*; Waterton's *Wanderings in South America*; and two Stevenson vols. *Selected Czech Tales* and Tolstoy *What Then Must We Do?* (World's Classics. Oxford Univ. Press, 3s. 6d. and 2s.).

J. MCCABE: *The A.B.C. of Evolution* (second edition) (Watts, 1s. 6d.).

T. B. Heslop : *The Borderland* (popular edition) (Allan, 7s. 6d.).

Montague Fordham : *The Rebuilding of Rural England* (popular edition) (Labour Publ. Co., 3s.).

Norman Angell : *Human Nature and the Peace Problem* and *Foreign Policy and Our Daily Bread* (Collins, 2s. 6d. each). Together these are a reprint of *The Fruits of Victory*, with additional matter.

E. S. Hartland : *The Science of Fairy Tales*, 2nd ed., with Intro. by A. A. Milne. (Methuen, 6s.) A new chapter and additions to the bibliography to bring the work up-to-date (it was first published in 1890) might have been added.

Editor.

The Rev. F. C. Spurr's *The New Psychology and the Christian Faith* (Revell, $1.50) is a popular and useful account of the bearing of the New Psychology on various aspects of Christianity. Mr. Spurr writes for ordinary people, and his treatment of the subject is just that which they will find useful and suggestive. He will have nothing to say to the merely negative conclusions often drawn from psychological investigation, but shows how the findings of the New Psychology may be made compatible with the full Christian belief and life.

By *Social Psychology* (University Tutorial Press, 5s. 6d.), Dr. Thouless means " An ill-defined but important study lying between normal adult psychology on the one hand and sociology on the other. Its object is to provide a science of man in his social relationships by studying the elements in the normal adult psychology which affect the formation of social groups and the interactions between individuals in such groups." His book is definitely written as a text book to cover the syllabus of the Psychology Sub-section of Sociology in the Economics Examination in London University. It therefore covers practically the whole ground of psychology with special applications to man's social life. Within the limits thus prescribed the book is an entirely admirable piece of work. It is written in a clear and interesting style, and full use is made of the vast literature which has now accumulated on psychology and its practical bearings. As a text book it is everything that could be desired, but it is really a good deal more and should be welcomed by all those who wish to have some clear guidance on the bearing of psychology on our complex modern social conditions.

Education as the Psychologist sees It (Macmillan, 8s. 6d.) by Dr. Pillsbury, a well-known American educationalist in the University of Michigan, is another of the admirable text books which American writers are now producing for the help of teachers. It is written definitely from the psychological standpoint, and its aim is to discover what education properly applied can do for the growing child. It therefore studies child psychology especially in regard to the development of the mind and the methods by which this development can be furthered. Like all American books it stresses statistics and tests. It is exceedingly well documented, and at the end of each chapter gives a list of questions in a regular examination form. Teachers generally should find it exceedingly useful.

W. B. Selbie.

In a Preface typical of the " intense " style in which *Triumphant Goodness* (Allenson, 5s.) is written, the Rev. J. S. Hastie expresses apprehension lest it " astound some and anger others." But why ? To take " the supremacy of goodness " as the *motif* of a discussion of God, Man, the Church and other questions, is, after all, not very " astounding." Although Mr. Hastie's manner lacks steadiness and repose, his resolute optimism and robust common sense are a valuable asset.

Under present conditions, each of the next three books has its purpose to fulfil. In *Inspiration and Modern Criticism* (Epworth Press, 3s.), Dr. John Line runs over the whole gamut of his subject with a touch which, if it lacks liveliness and flexibility, is firm and competent. Indeed his judicial and minute dispassionateness may be said to add conviction to his demonstration of the untenableness of the " older theories " of inspiration. The same applies to his presentation of what he characteristically calls " the conception and doctrine of inspiration accepted as most agreeable to the facts." In short, a book to be read for the soundness of its matter and not for the attractiveness of its style.

The Rev. F. J. Briggs's *The Coming of the New Testament* (Epworth Press, 3s. 6d.) and the Rev. D. B. Walker's *A Study of the New Testament* (S.C.M., 2s. 6d.) cannot be called adventurous. As regards the historicity of the Fourth Gospel, for example, Mr. Briggs is more conservative than many conservatives. Of the two books, Mr. Walker's is, quantitatively, much the slighter ; but both afford good material for use in study-circles.

ARTHUR PRINGLE.

Professor Santayana enjoys a high reputation and his works are widely read. But it seems doubtful whether *Dialogues in Limbo* (Constable, 10s. 6d.) can appeal to many. It consists of dialogues conducted, in Limbo, by Socrates, Alcibiades, and others, and the spirit of a Stranger still living on earth. The occasion, of course, gives to the shades opportunity for irony and for the exercise of a rather Don-ish wit at the expense of the present-day earthling. But one feels a grievance against Prof. Santayana's Socrates. This rather supercilious person is so unlike the Socrates we had been accustomed to picture, so much more human, bluff, and ugly, and determined to get somewhere. The Socrates of this book leaves us very much in Limbo. He is satirical and witty, but not very helpful. It is a book which may please those who like clever work, but it does not seem to mean much more.

Dr. E. E. Thomas's *The Non-rational Character of Faith* (Longmans, 6s.) is an interesting book because it represents an attitude certainly uncommon to-day. Dr. Thomas says that we cannot build our religion on the foundation of reason because reason works on things of time and space, and deduces its conclusions from them. It cannot, therefore, be a firm foundation on which to rest our knowledge of the supernatural. God and man, he says, are diametrically opposed ; the spirit of man is not the mind of man developed somewhat further. Our religious hopes do not turn on a better understanding of this world, but on the possibility of cutting ourselves aloof from it and entering a life where the principles of this world have no validity. The writer seeks to show that philosophical knowledge is always contingent and relative. The experience of God's possession of the human spirit is the only foundation, non-rational certainly, on which faith can rest. There are chapters on the soul, the nature of truth, goodness and beauty, and the book is well and lucidly written.

Ethics : Origin and Development (Harrap, 7s. 6d.) is the authorised translation of a great and unfinished work in which Prince Kropotkin intended to remove ethics from the sphere of metaphysical and speculative discussion and to discover their natural origin. He took up the subject because he was distressed by the increasing number of voices heard in the literature of the last decade of the nineteenth century proclaiming that morality is not needed, or that only one law ruled in the world—the survival of the fittest. He decided, therefore, to prove, from the scientific standpoint, that nature is not a-moral but that morality is the natural product of social

volution. Mutual aid, justice, and self-sacrifice are the three elements of morality. They are the physics of human conduct. His problem was to investigate the origin and the development of these elements of morality, and to prove that they are just as truly innate in human nature as are other instincts and feelings. This volume thus consists of a very full and learned account of the evolution of ethics, beginning in nature and proceeding from the practice of primitive peoples to modern theories. Prince Kropotkin seems to have had no great regard for Christianity, at least as practised; he thinks of it as the religion of the poor, but praised it in that it preached a social ideal. But he rejects, it seems, all super-naturalism.

It is a misfortune that the book was never finished. It does not reach the constructive chapters. We may note, however, that his last words express an intention to prove that conscience had its origin in the consciousness of equity, which physiologically develops in man as in all social animals.

H. B. SHEPHEARD.

Mr. Maurice Fanshawe's *Reconstruction: Five Years of Work by the League of Nations* (Allen and Unwin, 5s.) is published under the auspices of the League of Nations Union: it is therefore to be relied on as being authoritative. It is also comprehensive in scope and clear and concise in presenting its facts. In consequence, it is a very convenient book of reference. It begins with fifty pages giving the outstanding facts about the constitution of the League, and its method of working, with a particularly full description of the working of the Permanent Court of International Justice, in which several cases are quoted in detail. A description of the International Labour Office follows with an analysis of its powers and procedure, and a summary of more than thirty matters in which it has so far taken action. The working of the Mandates system, the activities of the Armaments Commission, and the financial reconstruction work done for Austria and Hungary are followed by closely packed descriptions of the work done for international health, for the control of the opium traffic, for the protection of women and children, for the repatriation of prisoners and the relief of refugees. The book concludes—except for appendices on the personnel of the League and several bibliographies—with an account of the League's handling of a number of international boundary questions and other matters of international dispute. The general effect is most impressive. The book is certainly one to have at hand in some accessible library, if not in one's own.

Miss MacAdam's *The Equipment of the Social Worker* (Allen and Unwin, 6s.) gives in outline all that there is to be known about the schools for the training of social workers that have been developed in the last thirty years by our British Universities. The writer has been in the heart of the movement from the beginning and has had to deal personally with most of its problems. She is a keen advocate of University training both for those who take up social work professionally (or otherwise seriously) as Hospital Almoners, Health Visitors, Probation Officers, Care Committee and Welfare workers; and for those who enter public municipal or political life; and she makes a good case. A high standard must be set if these forms of public service are to be treated with the respect they deserve, and administered with the knowledge and breadth of view that they demand. The work that has been done is an incentive to go on and do better. The co-operation of expert bodies has been obtained and the problems of correlating the theoretical and the practical branches of study inside the University system have proved to be soluble. Examples quoted from other countries have helped their solution. All this appears in Miss MacAdam's 224 pages. All is excellent except perhaps a few pages devoted to ministerial training, which do not quite

recognise the special angle from which the Christian minister has to approach political and social problems. A briefer study of the same subject is *Social Study and Training at the Universities* (P. & S. King, 6d.).

Unemployment Insurance in Great Britain (Macmillan, 1s.) is a comparative study of the working of the present arrangements in eight selected centres, by the authors of *The Third Winter of Unemployment* (1922) and *Is Unemployment Inevitable?* The investigations cover Birmingham, Bolton, Cardiff, Glasgow, Leeds, Reading, Shoreditch and the Tyne, and throw considerable light on the efficiency of the present regulations, the cases where benefit might reasonably be reduced (*e.g.*, youths of eighteen to twenty-one), the cases requiring more special treatment, and the defective co-ordination of the Employment Insurance Scheme with the Poor Law.

MALCOLM SPENCER.

Dr. L. A. Muirhead's *The Message of the Fourth Gospel* (Williams and Norgate, 6s.) is is a small but beautiful book, well worthy of its place in the well-known "Crown Theological Library." It aims to interpret for people of general culture the Fourth Gospel as understood by modern scholarship, but in such a way as rather to bring home its spiritual meaning than to raise critical questions around it. The latter, however, are not ignored but are treated in notes appended to the chapters, which were originally sermons preached by the author during the ministry in Scotland from which he is now retired. The book is warmly to be commended to all who desire reverently but intelligently to study the Fourth Gospel. ROBERT S. FRANKS.

Fulfilment is the Adult School Union Lesson Handbook for 1926 (Adult School Union, 2s. 6d. and 1s. 3d.). The usual high standard which we have learnt to expect in these handbooks is here maintained, if not exceeded. The book is refreshing, helpful and suggestive, and its usefulness is by no means confined to leaders of Adult Schools.

Building the Builders is the report of the Student Christian Movement of Great Britain and Ireland for the year 1924-5 (6d.). The report makes interesting reading and covers the whole field of Student Movement activity—Bible Study, Social Service, Theological and Technical Colleges, Conferences, etc. The Financial Statement is not quite so cheering; perhaps Churches with S.C.M. ministers would like to discharge some of their debt to the Movement. R. G. MARTIN.

Also received:

E. FLETCHER ALLEN: *Who's Who in the Bible* (Putnam's, 7s. 6d.)
The Speaker's Bible—Ephesians. (Aberdeen: Speaker's Bible Office, 12s. 6d.)
SIR JAS. MARCHANT (Ed.): *Vision and Strength.* Selected Essays from *The Times*, third series (Allenson, 5s.).
J. H. BURN (Ed.); *Pulpit Preparation.* Vol. I. Advent—Trinity Sunday. Sermons by various Divines (Skeffington, 6s.).
J. T. MONTGOMERY (Ed.): *Illustrations New and Old* (Allenson, 3s. 6d.).
S. R. BRIGGS: *New Notes for Bible Readings* (Pickering, 3s.).
F. E. MARSH: *One Thousand New Bible Readings* (Pickering, 6s.).
E. A. BRYANS: *Thorns* (Longmans, 4s. 6d.).
A. DOUGLAS BROWN: *A Call to Advance* (Kingsgate Press, 2s. 6d.).
C. L. MAYNARD: *The Perfect Law of Liberty* (R.T.S., 1s. 6d.).
A. J. COOK: *His Beloved* (R.T.S., 1s.).
NORTHCOTE DECK: *Mounting Up with Wings* (Pickering, 3s.).
G. WHITEHEAD: *Bernard Shaw Explained* (Watts, 2s. 6d.).
EARL OF OXFORD: *Some Phases of Free Thought in England in the Nineteenth Century.* Essex Hall Lecture. (Lindsey Press, 1s. 6d.)
Notes on the Morning Lessons, 1926 (N.S.S.U., 2s. 6d.).
A selection of text-calendars and diaries (Pickering, various prices).

PERIODICAL PUBLICATIONS.

The Holborn (October). We found Prof. Atkinson Lee's account of James Ward the most interesting article in this issue. Dr. Mackintosh writes on Huxley, Lady Robert Simon on "Theories of Dream Interpretation," the Rev. T. Dale on "Jesus as a Controversialist," and two articles deal with the problem of race. The Editor gives us a fascinating glimpse of F. H. Bradley, whom he knew at Merton.

The Hibbert (October) also has an excellent study of Ward, by Prof. Dawes Hicks, who also contributes the survey of philosophical literature. Two other personal articles are Miss Petre's (Baron von Hügel) and Dr. J. C. Carlile's (C. H. Spurgeon). The Rev. Harold Anson replies to the Bishop of Durham's strictures on "Spiritual Healing," the Rev. T. J. Hardy writes on "The Present Predicament of Christianity," and Dr. Meyrick Booth on "Woman in Rebellion." When it is said that among the other contributors are Sir Robert Falconer, Prof. C. H. Herford and Dr. C. D. Broad, it will be gathered that this is a first-rate number.

The Pilgrim (October). The Rev. S. E. Keeble and the Rev. Malcolm Spencer continue the study of Ecclesiastical Discipline. Canon Quick writes on "Omnipotence and Love," the Rev. Conrad Noel on "The Kingdom of Heaven as Commonwealth," and Canon Hunkin on "The Doctrine of the Atonement in the Primitive Church." The Editor's contribution deals with "The Christian Conception of History."

The London Quarterly (October). Dr. A. W. Harrison discusses whether society can be saved by education; Dr. Ballard has a suggestive article on "The Mystery of Painlessness"; Dr. Stephenson writes on "Biology and Human Progress," Mr. Reinheimer on "Diet and Evolution," and Mr. Gilbert Thomas on "A Natural Painter" (Constable). There are informing notes and discussions.

The Baptist Quarterly (October). The Rev. A. G. Peile writes one of the most reasonable apologies for Anglo-Catholicism that we have met. Principal Wheeler Robinson has a valuable discussion on "Faith and Creed" in which he formulates a creed. Dr. Whitley writes on "Catholic Holy Days and Puritan Sabbaths," and the Rev. William Olney on "Preaching in the Open Air."

The Modern Churchman (September). This is the Conference Number, containing the addresses at the Conference on "The Faith of a Modern Churchman." The Editor provides a useful Introduction, in which he mentions the discussions at the Conference, and especially the contributions of Father Woodlock and Dr. Kirsopp Lake. It is impossible even to mention the writers of all the papers, but the number well deserves study. The Bishop of Birmingham's paper on "The Eucharist" has been reprinted. (Blackwell, 6d.)

The Church Quarterly Review (October). The Bishop of Gloucester continues his review of Canon Streeter's *The Four Gospels*. Viscount Halifax surveys developments in the Church of England since the founding of the *Review* in 1875. Prof. Claude Jenkins has a learned article on Archbishop Odo of Rouen's Register, and the Bishop of Capetown a pertinent discussion of "the School Question." Other contributors are Lord Phillimore, Mr. Athelstan Riley, Dr. Horace Marriott and Dr. F. C. Grant.

The Friends' Quarterly Examiner (Tenth Month). This number is largely historical, though there are three accounts of American journeys. The *pièce de résistance* is Prof. H. J. Cadbury's "The Quaker Sloopers of 1825." "From the House of the Four Winds" is as fresh as ever.

The Expository Times (September-November). Dr. K. J. Saunders continues his articles on "Buddhism and Christianity," and Prof. A. C. Welch has the first of a series on "Some Misunderstood Psalms." The pages devoted to literature and foreign theology are valuable, and the journal is maintaining its usefulness.

The Expositor (September-October). Dr. Mackintosh has an "Open Letter" on the Atonement, Canon Battersby Harford carries on his survey of O.T. studies since Wellhausen, and the Rev. H. J. Flowers has articles on the Commandments. The Rev. R. J. Cameron writes on "Jesus and Art."

The British Journal of Inebriety (October). Alcohol's relation to Sunlight is discussed by Dr. Saleeby, to Mental Disorder by Sir Maurice Craig, and to Psychoanalysis by Dr. Rickman.

The International Review of Missions (October). Dr. Hodgkin's survey of the situation in China and Dr. Speer's account of the Congress on Christian work in South America are full of interest, as also are Dr. Zwemer's survey of Islam in South Africa, and Miss Mabel Shaw's description of a Rhodesian school village. Altogether a useful number.

The R.P.A. Annual (1926). The most valuable article is Dr. J. B. S. Haldane's "The Causes of Evolution." Rt. Hon. J. M. Robertson discusses "The Problem of 'Mark,'" Mr. McCabe writes, rather hysterically, on "The Triumph of Evolution," and Prof. J. B. Bury on "The Trial of Socrates." There is a poem by Mr. Eden Phillpotts, and a well-written, if too smart, contribution, from Mr. Gerald Bullett.

The Reader (October). This is the first number of a monthly magazine (6d.) edited by Mr. G. B. Harrison, apparently established to further the work of the Home-Reading Union and to point out the best books and suggest lines of reading. The Union has done good work, and we wish success to the new venture.

The Harvard Review (July). Apart from a few notes, this issue is entirely occupied by Prof. La Piana's "The Roman Church at the end of the Second Century."

The Yale Review (October). A number of wide interest. Dr. L. P. Jacks writes spiritedly on "World-Mending" and Dr. R. L. Buell on "American Imperialism." Mr. Walter de la Mare's story is entitled "Broomsticks." The Editor discusses "Sterne in the Twentieth Century," and Miss Barrus "Whitman and Burroughs as Comrades." There are two fine descriptive articles, and musicians will enjoy Mr. Swan's "Russia and Modern Music."

The Review and Expositor (October. Baptist, Louisville, Kentucky). Dr Christie writes on "Academic Ethics," President Mullins on "Christianity in the Modern World," Dr. Everts on "Kant," Dr. Gill on "The Significance of American and European Christianity," and the Rev. A. D. Belden on "The Ministry of Mystery."

The Anglican Theological Review (Kenyon College, Gambier, Ohio). The main articles are Dr. F. J. Hall's "The Anglican Movement for Reunion" ("the Anglican Communion is peculiarly equipped to be 'the Church of the Reconciliation'"), Canon Quick's "The Fact and Doctrine of the Resurrection," and Mr. R. M. Wenley's "Huxley's Agnosticism."

DISCUSSIONS.

OUR MINISTRY.

The Rev. G. Stanley Russell's article on "Our Ministry" falls into three distinct parts, and I find myself in progressive disagreement as his argument proceeds. We begin with a considerable measure of agreement in his emphasis on the importance of the ministry and we share his anxiety at the present state of things. When he lays the blame for our present troubles on the Theological Colleges we cannot go with him; when he suggests as a remedy the denominational control of the Colleges we must go in the opposite direction.

Let us walk together as far as we can. The life of our Churches, he says, depends on the continued health and vigour of the ministry. It is not quite so simple as that. It would be equally true if we put it the other way round. "The continued health and vigour of the ministry depends on the life of the Churches." It is not the function of our Theological Colleges to provide ministers, but to train them. Perhaps the most serious feature of the present condition of the ministry is the fact that it reflects very closely the condition of the Churches. A living ministry comes from

living Church. Many Churches to-day are not getting the best out of the nisters they have, nor making it "possible" for them to give their best.

I am not so depressed as Mr. Russell seems to be about the condition our Churches. I see hopeful signs of revived interest everywhere. But think he is putting the cart before the horse when he says we must begin th the ministry. Or perhaps we should say rather he is asking for a new rse when what is wanted is to take the brakes off the cart wheels. How- er we will not quarrel over that. Cart and horse must move together. e may be grateful to Mr. Russell for calling attention once more to the portance of the ministry. But need he bid us look to the United Free urch of Scotland for an exalted conception of the ministry which is free m sacerdotalism? Dr. Dale was not a Presbyterian. Neither is sacer- talism the only danger. A graver danger among us is professionalism. exalting the ministry as a vocation we must be careful not to regard it o much as a profession. Mr. Russell seems to suggest that it ought to be closed profession. His attitude to men who enter our ministry "by the ck-stairs" reads like a passage from a British Medical Association port. And yet of course he is right. We do want the very best type of an in the ministry. Above all we want men who can preach. There is me evidence that there has been a falling off in the quality of men seeking trance to our Colleges. But there are signs that the tide has already rned. Dr. Selbie was very reassuring in his address at Bournemouth. e are getting better material; but we want more of it.

But having come thus far by the same road, if not always at the same le of it, we come to the parting of our ways. Mr. Russell thinks that e problem of the ministry centres in the Colleges. If things are not at they should be the blame lies there. If things are to improve ere lies the hope of remedy. Is that true? I very much doubt it. I n convinced that the Colleges are making the best of the material they ceive. It is a continual source of astonishment to me that men can be much changed as some of them are by a few years in College. e question has been much discussed of late as to why we do not get re men of the best type. There is no one cause for this state of ngs but of the many causes I doubt whether the state of our Colleges is n to be reckoned as one. And that for one reason which Mr. Russell's posals would tend to destroy, namely, their variety of type. What er denomination provides such a variety of opportunity as is represented Mansfield, Lancashire, and Nottingham? There are two main sources supply for the ministry, the Church and the home, and of these the latter he more important. It is probably there that the weakness chiefly lies. ave been very much impressed lately by the extent to which the ministry s fed and strengthened by the evangelical movement of the period of ody and Drummond—and that not directly so much as by way of homes nctified by that revival. The problem of the ministry is far more a oblem of the home than of the College.

But the main purpose of Mr. Russell's article was to urge that the uation would be greatly improved if the Colleges were brought under nominational control. "This educated ministry is the concern of the ole denomination and should therefore be under the control of the nomination." What exactly is meant by denominational control? es it mean control by a County Union Committee instead of by an *hoc* committee? Then I am quite sure he is wrong. Among the best atures of our Colleges are the College Committees, consisting largely of some our best laymen, who give a great deal of time and thought to this work. t Mr. Russell appears to mean far more than that. He would presumably

have one Central Committee before which all candidates should appear and which would decide to which College they should be sent, and would exercise all the control at present vested in the College Committees. And this in spite of the fact that in the one case where at present the denomination as such makes itself responsible for the training of a minister, by means of the County Union Examination, Mr. Russell is far from satisfied. But what would we gain by the denominational control of the Colleges? Would it indeed provide us with better preachers? "One of the charges brought against our present system is that it does not tend to produce preachers." I do not follow Mr. Russell at this point. All Primitive Methodist ministers are trained at one College, under denominational control, and an excellent College it is, but I have never heard that Hartley men are better preachers than ours. I have a fairly close acquaintance with two of our most important Colleges. I cannot see what could be gained in either by denominational control.

Mr. Russell suggests two ways in which denominational control would improve the Colleges. It would improve some of them out of existence. But even if it were advisable to reduce the number of Colleges—and there is a strong case for amalgamation—how would denominational control make it more possible? Mr. Russell thinks the difficulties are raised by local sentiment and *amour propre*. "There are lions in the way," "numerous and active." He despairs of these lions being led by a little child of goodwill, and would send for a keeper from the Memorial Hall. Well, there are districts too where two Churches might with advantage be amalgamated. Here indeed is "a short way with Dissenters." Such courses may be wise and make for efficiency, but let us know what we are doing. We are putting an end to Congregationalism.

The other advantage of denominational control is not so clearly stated. But in some way a lead is thus to be given in the better conduct of public worship and other needful matters. Again Mr. Russell is not easy to follow. He speaks with high favour of "the stateliness of Mansfield College Chapel," and looks for the time when in Cambridge also "we shall not have our young men to feel too keenly the contrast of their own services with the atmosphere of King's or Trinity College Chapels." I am not sure that there is much of the atmosphere of King's about Mansfield Chapel, but if Mr. Russell agrees with me that the Puritan simplicity of the service at Mansfield is almost an ideal of what public worship should be, I should advise him when at Cambridge to try Emmanuel Church. No doubt the conduct of public worship in many of our Churches leaves much to be desired. Here at least the minister is often the chief offender. But if Mansfield can produce a service "of which the Congregationalist undergraduate needeth not to be ashamed" without any "lead" or "control" from the denomination, why not others also? I hope I shall not live to see any denominational service book in use at Mansfield College Chapel, except as now by way of suggestion. It is still more difficult to see how denominational control of the Colleges will further re-union or assist Congregationalism in the dominions. Here I am afraid Mr. Russell hopes by the law of association to make his case seem stronger than it is.

But I have written in a much more critical vein than I had intended. We are grateful to Mr. Russell for calling our attention again to the great importance of the state of the ministry and of the Colleges where ministers receive their training, and for the suggestions he offers for their improvement. But this appeal for denominational control is a form of "Reformation without tarrying for any" which is alien to the genius of Congregationalism!

K. L. PARRY.

RELIGIOUS CONFERENCES.

Conferences are one of the features of the present day; their names objects are legion, but I wish to consider those connected with our ırches.

Their general purpose may be taken to be the finding of some remedy the present lethargic state of our Churches, which, so says the world side, have tried to make a new heaven and a new earth, but have failed. a layman, I have studied the reports of many of these assemblies, and ed the methods suggested for increasing the efficacy of the Churches, y to find myself confronted with the question, "Is there any evidence ıncreased enthusiasm as a result of them all?"

I have many opportunities of coming into close contact with the Churches a wide area and have yet to discover any distinct mark of progress ich can be attributed to Conference deliberations.

The meetings, doubtless, are times of fellowship and encouragement, they are ineffective in increasing spiritual life either in the Church or side. This in no way reflects upon the earnestness of those who organise speak, for it goes without saying that they are all devoted Christians o yearn for the Churches to awaken from their slumber.

Then, why are such assemblies ineffectual?

May it not be because those who attend are all of the same way of think- ? There may be slight differences in creed but all regard the teachings the Master as the only remedy for distracted mankind. We see what wish to see and so are apt to view the Churches as they ought to be ber than as they are. We know what we think about them, but what outsider thinks is an unknown quantity.

It is always difficult to judge our own work with an unbiased mind.

> "O, wad some Power the giftie gie us,
> To see oursels as others see us."

How may this desirable condition be realised? I would suggest a ıference on an altogether broader basis. Let us bring in the orthodox ep, by all means, but not leave out those of another fold, for the so-called ldren of this world are often wiser than the children of light. To this ıference would be invited representatives of the Churches, but along h them those of literature, science, art, philosophy, politics, education, ial workers and medicine; in short all who in any way are trying to ift humanity. There would then be a possibility of learning truths herto unknown. We should discover that many who do not profess be Christians are still devoutly religious, but not quite in our way, and y Christianity as organised in the Church makes no appeal to certain tions of society. Literature would demonstrate that ours is not the y way of reform, how by its aid the poor-law system has been made re human, our prison system and conditions of labour improved, as also w attempts have been made to remove the inequalities of society. One its modern exponents might suggest that one form of literature has ten or will take the place of the pulpit and the platform, and will exhort, de and restrain. Science and philosophy would appear, not as enemies Christianity, but as its auxiliaries, capable of placing it on the surer ndation of reason rather than of emotion. Art would remind us not y of the beauty of religion, but of the religion of beauty. Education, ich has a wider field than religion—for to-day every normal person comes der its influence—would ask us not to forget the dark days when its progress s hindered by the wrangling of religious sects over unessentials. It l be bold enough to claim that hand in hand with the Churches it is

able to revolutionise the world. The representatives of the medical profession would indicate the relationship between pure air, good food, healthy surroundings and virtuous life. The social worker would come with a message that should claim all attention, for he is in close touch with those to whom life is hard and weary and who find earth more a kingdom of hell than one of heaven. He is familiar with sunless homes, poverty, unemployment and hard conditions of toil. We may not feel flattered when he tells us that the Church has always been slow to join the crusade against social wrongs, how the feeling has arisen that the Church has no place for the hardy sons of toil and that God and the Church have always seemed to him to be on the side of those with great possessions.

That a Conference of this nature would be interesting, none would deny, but I can imagine serious doubts as to its utility. It would be worth while if it caused us to reconsider our position and see the exact points where we fail to touch certain sections of society. Eventually we might decide to give up much that has had the sanction of centuries, to adopt new methods, to speak on new topics, and undertake work which has hitherto been considered outside the scope of the Church.

This is a world of progress in every branch of life and it was never ordained that religion should prove an exception. The key of the past will never open the gates of the future. The human mind must look forward to some great and glorious ideal and can never be bound down by the creeds and rituals of other days.[1]

F. ROBINSON.

[1] [Does not "Copec" in its National and Regional Gatherings supply the kind of Conference Mr. Robinson desires?—ED.]

CORRESPONDENCE.

A COMMUNITY CARICATURED.

[TO THE EDITOR, "THE CONGREGATIONAL QUARTERLY."]

DEAR SIR,—May an octogenarian who has known "Wycliffe" for more than sixty years say a few words which modesty or self-respect may prevent its members from saying, and which a letter in your October number shows to be urgently required?

If harm were not being done it would be amusing to see what ludicrously false impressions can result from smartly drawn and distorted word-pictures in gossipy newspaper articles.

The pictures of "Wycliffe" in my own mind are of conspicuous leadership, liberalmindness, and progress; of educational enthusiasm; of municipal purification and advance; of stately architecture with high embowed roof and storied windows richly dight; of "Cricketty," as the old home was affectionately called, dedicated to a great Brotherhood; of ministers whose worth was recognised by the whole denomination; and of enlightened men and gracious women promoting Art, Literature, Egyptology, and World Exploration for the spreading of light, and loving everything that was pure and lovely and of good report.

And turning from the past to the present, likeminded sons and daughters of "Wycliffe" are joyfully giving their whole lives with all that they possess, on diverse lines of advance, in our own and other lands for the bringing of the Kingdom of Heaven on earth.

Yours sincerely,

STEPHEN MASSEY.